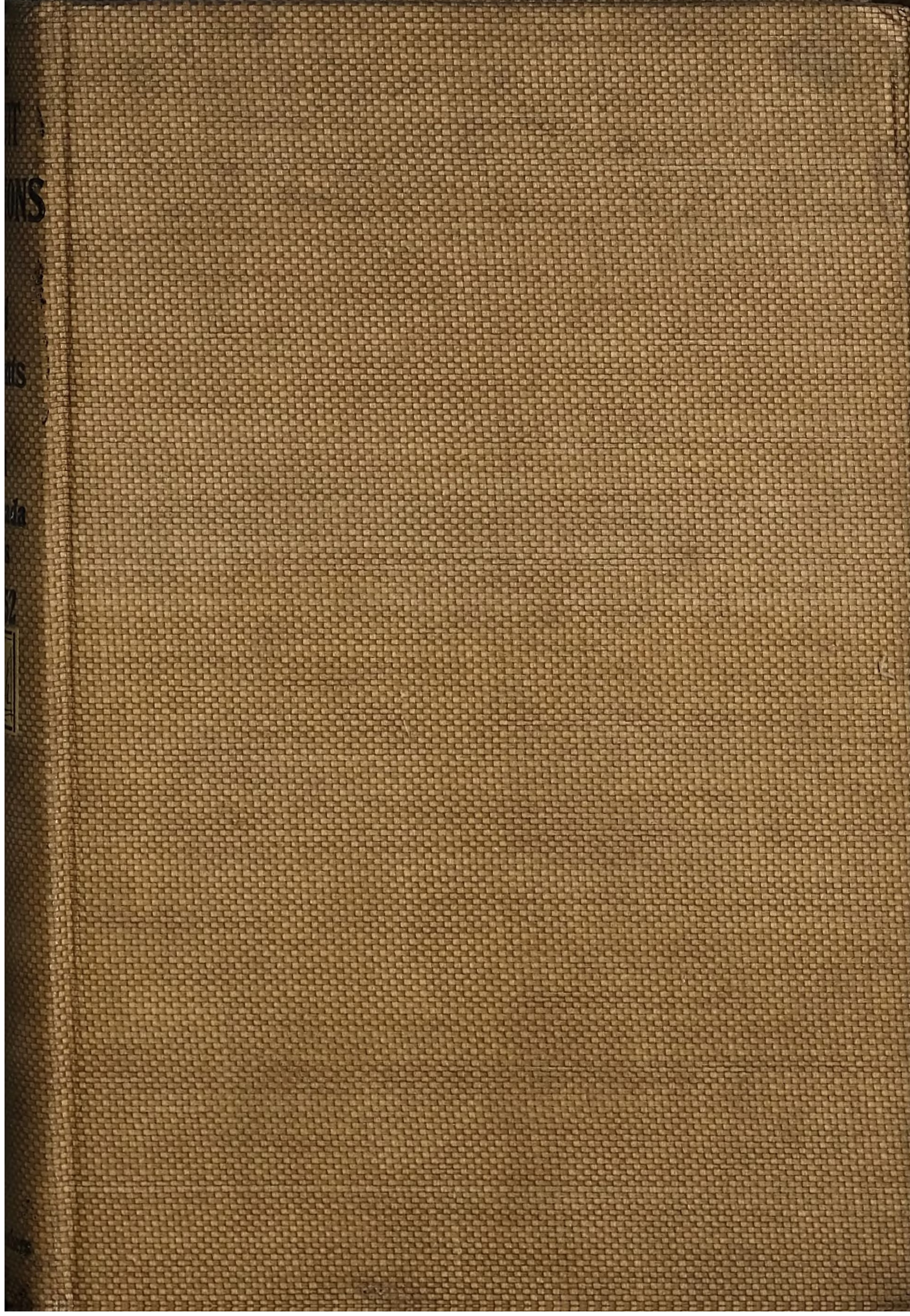




Yes.

887 h

Relations

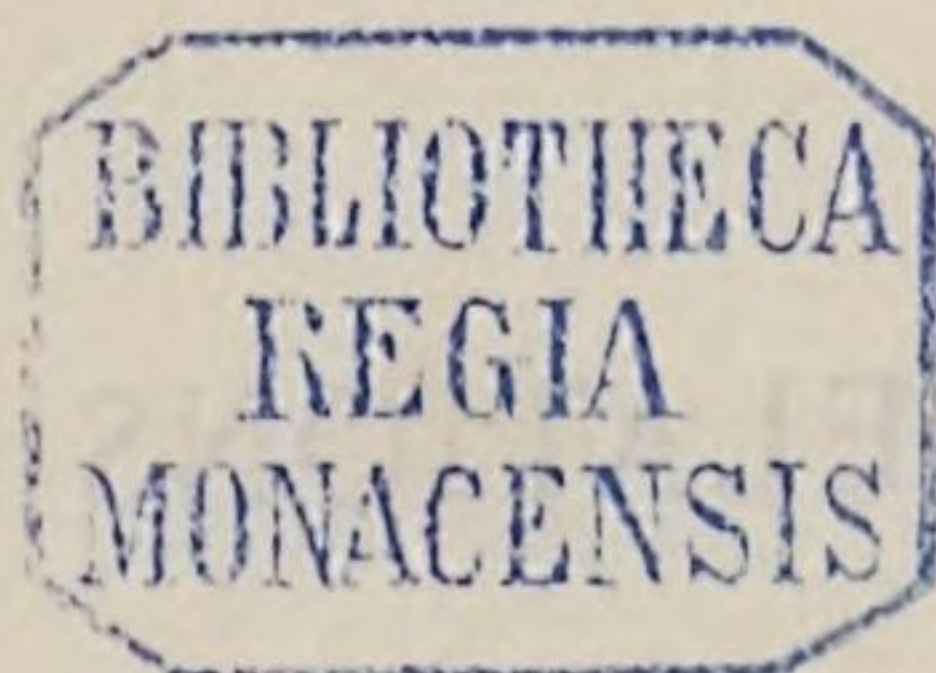
THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS

VOL. XXXVII

*The edition consists of sev-
en hundred and fifty sets
all numbered*

No. 420.

The Dunow Brothers Co.



The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XXXVII

LOWER CANADA, ABENAKIS: 1651-1652

CLEVELAND: The Burrows Brothers
Company, PUBLISHERS, MDCCCXCIX

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN
TEXTS, WITH ENGLISH TRANSLATIONS
EDITED BY

THE BURROWS BROTHERS CO

ALL RIGHTS RESERVED

VOL. XXXVII

1610-1614, 1615-1616

CLEVELAND
The Imperial Press, Cleveland

EDITORIAL STAFF

Editor . . . REUBEN GOLD THWAITES

Translators . . . { FINLOW ALEXANDER
PERCY FAVOR BICKNELL
CRAWFORD LINDSAY
WILLIAM PRICE

Assistant Editor . . . EMMA HELEN BLAIR

Bibliographical Adviser VICTOR HUGO PALTSITS

EDITORIAL STAFF

Editor

HERBERT GOLD THOMAS

Translators

WILLIAM ALEXANDER

FRANK J. HICKNELL

CHARLES LINDSAY

WILLIAM THOMAS

Assistant Editor

JOHN HENRY HARRIS

Bibliographical Adviser

VICTOR HUGO PALMIST

CONTENTS OF VOL. XXXVII

PREFACE TO VOLUME XXXVII	9
DOCUMENTS:—	
LXXIX. Relation de ce qvi s'est passé en la Novvelle France, es annees 1650. & 1651. [Supplementary material, completing the document.] <i>Jacques Buteux</i> , journal [Three Rivers, 1651], and letter from Three Rivers, No- vember 4, 1651; <i>Noël Tekwerimat</i> , [Sillery, 1651]; <i>Martin Lyonne</i> , La Rochelle, France, December 27, 1651	17
LXXX. Journal des PP. Jésuites. <i>Paul Ra- gueneau</i> ; Quebec, February—Decem- ber, 1652	91
LXXXI. Relation de ce qvi s'est passé av pays de la Novvelle France, depuis l'Eté de l'année 1651. jufques à l'Eté de l'année 1652. [Chaps. i.—vii., first installment of the docu- ment.] <i>Paul Ragueneau</i> ; Kebec, Oc- tober 4, 1652	121
BIBLIOGRAPHICAL DATA: VOLUME XXXVII	263
NOTES	265



ILLUSTRATION TO VOL. XXXVII

- I. Photographic facsimile of title-page, *Relation*
of 1651-52 124

PREFACE TO VOL. XXXVII

Following is a synopsis of the documents contained in the present volume:

LXXIX. The *Relation* of 1650-51 consists of several papers: (1) three chapters, by Ragueneau; (2) an undated journal [1651], by Jacques Buteux, and a letter written to Ragueneau by him, dated Three Rivers, November 4, 1651; (3) an undated letter of the convert chief, Noël Tekwerimat, addressed to Le Jeune; (4) a letter by Martin Lyonne, dated La Rochelle, December 27, 1651, and addressed to the Paris agent of the Society's missions in New France. The last two papers were added by the Paris editor. In Vol. XXXVI. we gave the portion by Ragueneau, and now present the supplementary matter.

In the journal of Father Buteux on his mission to the Attikamègues (1651), are related the hardships and dangers of his journey through a Canadian wilderness, at the end of winter,—traversing almost pathless forests; crossing mountains, lakes, and rivers; wading knee-deep in melting snow; and unable, on account of all these difficulties, to carry enough food for more than “warding off death, rather than supporting life.” On Easter Sunday, which occurs during this fifteen days' journey, a little chapel of cedar and fir branches is erected, in which the holy rites are celebrated; and every one brings, for its decoration, “his pictures and his new blankets.”

After a fortnight's halt, in which the travelers—three Frenchmen, and forty Indians—construct canoes for the next stage of the journey, they resume their way, and spend sixteen days in paddling “over various rivers and many lakes, which had to be reached by roads the mere remembrance of which fills me with horror.” Often, they must portage their canoes and baggage for considerable distances, without eating any food from morning until night.

Upon reaching the place where the Attikamègues are wont to assemble for the summer, they find a large cross, “erected long ago by the first Christians” of this tribe; and a bark chapel, “decorated with blue blankets, on which were fastened paper pictures, and some small crucifixes.” Here Buteux is most affectionately welcomed, with dancing, feasting, and speeches. He at once begins to administer the rites of the church, and finds these forest neophytes well prepared, for those who had received instructions at Three Rivers had taught the others. Buteux recounts several instances of their innocence, devotion, and constancy amid persecutions. Thus he makes the round of their summer gatherings, everywhere consoled and edified by their simple piety and faith. Many of these people had never seen any European before this visit of Buteux's. One of them is so humble that he regards himself “as a dog, and less than a flea, before God.”

At one place the missionary encounters many unbelievers; but his sermons, and the zealous efforts of his native disciples, win them to the faith, and many are converted; he is listened to “as an Angel from Heaven.” The scarcity of game soon compels all these bands to separate, and disperse through the

forests; so Buteux is obliged to return to Three Rivers (June 18). He regards this as a most promising field of labor, and as an opening to many remote tribes of the North,—an additional advantage lying in the prospective increase of the fur trade for the French settlements. He hopes to return to these good people, the following year.

In a subsequent letter (dated November 4, 1651), Buteux describes the invasion, by the Iroquois, of that remote region which he had traversed. They fall, in the night-time, upon some of those poor Attikamègues, kill the men, and drag the women and children into a horrible captivity. Others of these Christian Indians flee to Three Rivers, for refuge with the French, and Buteux earnestly appeals for help to be given these destitute brethren. They have been invited to go to Sillery; but many considerations make it desirable to retain them at Three Rivers. If they go to Sillery or Quebec, Buteux desires to go there with them, that he may accompany them to their own country in the following spring.

The letter from the Sillery chief, Noël Tekwerimat, to Father le Jeune, tells the Father of his mission to New England for help against the Iroquois, and of its failure. He begs Le Jeune to procure in France aid against this enemy. He regrets the Father's absence, and asks him to return soon. He sends him a present of a robe, and entreats his prayers for himself and his family.

The letter of De Lyonne, who took with him to France the copy for the *Relation* of this year, describes the terrors of his winter voyage across the Atlantic, lasting from November 16 to December 25—the

latest sailing thus far made from Canada. His ship barely survives the fearful storms of that dangerous season; and her consort, as it has not been heard from, is probably wrecked. That loss would seriously cripple the Canadian mission, which therefore implores further aid from its friends in France,—especially in the present emergency, when the ravages of the Iroquois are driving hundreds of destitute Indian fugitives to seek aid at the French settlements.

LXXX. The *Journal des Jésuites* has but one entry previous to March, in this year's record. On the 2nd of that month, a party of Hurons and Algonkins, on their way to Montreal, are partly destroyed by the Iroquois. Father Druillettes returns, on the 30th, from his embassy to the English settlements. April 4, a prominent Ursuline nun dies, Mother Marie de St. Joseph. Corneille's tragedy, *Le Cid*, is represented on the 16th. News come, at this time, of wars between the Iroquois and more southern tribes — Andastes and Neutrals.

A sad event occurs on May 10—the death of Father Buteux and his companion, a French soldier, at the hands of the Iroquois, while on the way to his Attikamègue mission. Indeed, throughout the summer there are numerous alarms and attacks by this relentless foe, around all the French settlements. One of the most serious of these is an attack on some Frenchmen in sight of Three Rivers, by a considerable force of Iroquois. The Hurons, by treachery, capture two of the enemy—one, the chief of the band. On the 30th, these captives are baptized by Father Menard; and, on the following day, they are burned at the stake. At this time, news comes of

Iroquois attacks on widely separated tribes,—chiefly that upon the Andastes, over five hundred of whom are carried away as captives. August 19, a terrible loss falls upon the little settlement at Three Rivers; fifteen Frenchmen—among them the governor of that town, Duplessis—are either killed or captured by the Iroquois.

LXXXI. The *Relation* of 1651–52 comprises ten chapters, seven of which are given in this volume; the three remaining chapters will appear in Vol. XXXVIII. Ragueneau opens the *Relation* with a eulogistic sketch of Father Buteux, who was killed by the Iroquois May 2, 1652, while on his way, for the second time, to his faithful disciples, the Attikamègues. The reduction at Sillery is next mentioned; two Fathers labor there, who are obliged to aid the Christian Indians in temporal as well as spiritual affairs, since the constant dread of the Iroquois prevents them from going far on hunting expeditions. The mission receives money for this purpose from friends in France, which fills the hearts of these savages with gratitude, and with zeal for the faith. Noël Tekwerimat, their chief, also is exceedingly benevolent, and cares for them as a father for his children. Ragueneau relates several instances of piety among these converts.

The Huron colony prospers, on the whole, although it has lost “six of its best Christians”—among these, Joseph Taondechoren, so renowned for his piety in Huronia. Most of this chapter is filled with the recital of his virtues and piety—especially his patience with a jealous wife. The Huron fugitives are settled at Three Rivers and on Orleans Island. At the latter place, they have cleared some

land, and raised a fair crop of corn; a fort has been built, also a chapel, and a house for the Fathers—Chaumonot and Garreau, the former having evidently written this account of them.

Good news comes from Tadoussac, where a mission chapel and residence of timber have been erected, and two new mission outposts established among tribes beyond the Saguenay. At Tadoussac itself, some eighty persons were baptized, and nearly three hundred came to confession, during the past year. In the winter, the Fathers sometimes go to Quebec, and sometimes join their savage disciples in their winter hunt, suffering therein many privations and hardships. In the spring, these wandering sheep come back to Tadoussac, to a joyful reunion with their pastor. As usual, their great stumbling-block is in the liquors brought in trade by the French; the missionaries contend against this to the utmost of their ability, but cannot prevent the evil traffic. The Attikamègues, terrified at the invasion of their land by the Iroquois, have fled to the St. Lawrence, part of them to Tadoussac.

A chapter is devoted to Father de Quen's journal of his mission to the Porcupine tribe, about Lake St. John. He goes thither with a trading-fleet of canoes, and spends twelve days in religious ministrations to those remote disciples, of whose simple faith and zeal he recounts several incidents. Immediately after his return to Tadoussac, he undertakes a similar mission to the Bersiamites tribe, who dwell on the north shore of the St. Lawrence, below Anticosti Island. He is greatly aided by the Christian Indians who escort him thither, who show much zeal for the conversion of their allies.

Ragueneau gives an historical sketch of the mission to the Abenakis, and relates the particulars of a journey thither by Druillettes, who is in charge of that mission,—mentioning also his fruitless embassy to the English colonies, in quest of aid against the Iroquois, which was fully narrated in the preceding volume.

R. G. T.

MADISON, WIS., January, 1899.

PROCEEDINGS OF THE

General Assembly of the
of the State of New York
in the year of our Lord one thousand eight hundred and
ninety and of our Independence the hundred and
thirtieth.

P. G. T.

LXXIX (concluded)

RELATION OF 1650-51

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1652

The *Relation* proper, by Ragueneau, was given in our Volume XXXVI.; the supplementary papers, thus concluding the document, are published herewith.

[73] Journal du Pere Jacques Buteux, du voyage
qu'il a fait pour la Mission des
Attikamegues.

ON ne sçauroit s'imaginer les pourfuites que firent les bons Attikamegues pour m'attirer en leur païs; ie n'y estois que trop porté d'affection, mais le congé ne m'estant pas donné, ie ne pouuois accorder leurs demandes. Enfin ayant permission d'y aller, ie le signifay auffi-toft au Capitaine d'une bande qui estoit aux trois Riuieres. On me choisist vn hofte qui prit charge de me fournir de tout ce qui m'estoit neceffaire, d'une traifne pour traifner apres moy mon petit bagage, de raquetes pour marcher fur les neiges, &c.

Le 27. de Mars nous partifmes quatre François, sçauoir Monsieur [74] de Normanuille & moy, & nos deux hommes, en compagnie d'environ quarante Sauuages tant grands que petits: vne escoüade de foldats nous accompagna la premiere iournée, à cause de la crainte des Iroquois. Le temps estoit beau, mais il n'estoit pas bon pour nous, à raifon de l'ardeur du Soleil qui faisoit fondre les neiges, ce qui retardoit nos traifnes & chargeoit nos raquetes, & mefme nous mettoit en danger d'enfoncer dans l'eau. Je fus furpris d'une glace qui manqua fous mes pieds, fans l'affiftance d'un foldat qui me presta la main, ie n'eusse pû me fauuer du naufrage, à cause de la rapidité de l'eau qui couloit deffous moy. Le chemin de cette premiere iournée fust parmy de continuels

[73] Journal of Father Jacques Buteux, of the
journey that he made for the Mission
to the Attikamegues.

IT is impossible to imagine the efforts made by the good Attikamegues to attract me to their country. I was only too ready for this mission; but, as permission was not granted me, I could not comply with their requests. Finally, I obtained permission to go thither, of which I at once notified the Captain of a band which was at three Rivers. A host was selected for me, who undertook to provide me with what was necessary,—a train, on which to drag my slender outfit with me; snowshoes, for walking on the snow; etc.

On the 27th of March we started, four Frenchmen together,—namely, Monsieur [74] de Normanville and myself, with our two men, accompanied by about forty Savages, both adults and children. A squad of soldiers went with us the first day, for fear of the Iroquois. The weather was fine, but was not good for us on account of the heat of the Sun, which thawed the snow; this impeded our trains, and loaded our snowshoes, and even put us in peril of sinking into the water. I was suddenly endangered by a piece of ice that gave way under my feet; and had it not been for the assistance of a soldier, who held out his hand to me, I would not have been able to save myself from destruction, owing to the rapidity of the current that flowed beneath me. The first day's

torrens rapides, & parmy des cheutes d'eau qui tombent du haut des precipices, qui faisoient [75] quantité de fausses glaces tres-dangereuses & tres-importunes, à cause que nous estiõs cõtrains de marcher le pied & la raquete en l'eau, ce qui rendoit les raquetes glissantes, lors qu'il falloit grimper sur des rochers de glaces, proche des faults ou des precipices: nous en passâmes quatre cette iournée là, tout le chemin que nous pûmes faire fut d'environ six lieuës, marchant dès le matin iusqu'au soir. La fin de la iournée fut plus rude que le reste, à raison d'un vent froid qui geloit nos fouliers & nos bas de chausses, qui auoient esté mouillez depuis le matin. Nostre escorte de soldats, peu accoustumée à ces fatigues, estoit estonnée, & le fut encore davantage quand il fallut le soir faire la cabane au milieu des neiges, comme un sepulchre dans la terre.

Le second iour de nostre depart [76] nous congédâmes nostre escorte, & avançâmes vers le haut de la riuere: nous rencontrâmes à une lieuë de nostre giste une cheute d'eau qui nous boucha le passage, il fallut grimper par dessus trois montagnes, dont la dernière est d'une hauteur demesurée. C'estoit pour lors que nous ressentions la pesanteur de nos traînes & de nos raquetes, pour descendre de l'autre costé de ces precipices, il n'y auoit point d'autres chemins que de laisser aller sa traîne du haut en bas, qui de la roideur de cette cheute alloit au delà du milieu de la riuere, qui en cet endroit peut estre de quatre cens pas. Suiuoient environ de lieuë en lieuë trois autres fauts d'une prodigieuse hauteur, par lesquels la riuere se descharge avec un bruit horrible d'une estrange impetuosité, ce qui forme de hautes glaces, [77] dont la seule veüe fait peur. C'estoit par ces

journey was amid continual rapid torrents and cataracts falling over precipices,—causing [75] a great deal of thin ice which was very dangerous and very troublesome, because we were compelled to walk with our feet and snowshoes in the water, making the latter very slippery when we had to climb up ice-cliffs near falls or precipices. We passed four of these on that day; and all the distance we could get over was about six leagues, although we walked from morning until night. The end of the day was harder than the beginning, owing to a cold wind that froze our shoes and our stockings, which had been wet since morning. Our escort of soldiers, who were little accustomed to such fatigue, was disheartened; and it was still more so when, at night, it was necessary to encamp in the midst of the snow, as in a sepulchre in the ground.

On the second day after our departure, [76] we dismissed our escort, and advanced toward the upper part of the river. At a distance of a mile from our halting-place, we came to a waterfall which barred our way. We had to climb over three mountains, the last of which is of enormous height; then we felt the weight of our trains and our snowshoes. When we came to descend on the other side of these precipices, there was no other way but to let our trains slide from the top to the bottom, the height of the fall causing them to go beyond the middle of the river, which at that point may be about four hundred paces wide. At a distance of about a league from each other, there were three other cataracts of prodigious height, over which the river falls with a horrible noise and wonderful impetuosity, forming high icebergs, [77] the mere sight of which inspires

lieux pleins d'horreur qu'il falloit marcher, ou plu-
stoit se traifner comme à quatre pieds. Enfin nous
nous arrestafmes au haut d'une montagne tres-difficile
à furmonter: cette iournée fut rude, & vn chacun se
trouua las d'auoir marché onze heures entieres traif-
nant fa charge comme vn cheual qui tire fa charuë,
fans prendre ny repos ny repas aucun.

Le troisiéme iour nous decabanafmes de grand
matin, & marchafmes fur la riuiera toujours glacée,
grandement large en cet endroit là: fur les deux
heures apres midy, le mirage nous ayant fait paroistre
en forme d'hommes quelques branches d'arbres en-
foncées dans la riuiera, & qui paroiffoient au dehors,
chacun creut que c'estoit vne bāde d'Iroquois qui
nous attendoient au [78] passage. On enuoye quel-
ques ieunes gens à la découuerte, qui firent leur
rapport que c'estoit l'ennemy. Pour lors chacun des
Chrestiens se dispose à receuoir l'abfolution, & les
Catechumenes au Baptesme. Apres cela le Capi-
taine exhorte ses gens au combat avec vne harangue
toute Chrestienne, mettant fa confiance en Dieu;
chacun se resoluoit à vaincre ou à mourir. Aux
approches cet ennemy se trouua estre imaginaire,
mais les sentimens de deuotion estoient folides dans
leur cœur; & ie puis dire en verité, que ie n'ay
iamais veu vne confiance en Dieu ny plus forte, ny
plus filiale, que ie l'ay admirée parmy ces peuples,
soit dans leurs maladies, soit dans leurs famines, ou
dās les craintes de l'ennemy. Leurs paroles plus
ordinaires font celles-cy, Dieu est nostre Pere, il en
fera ce qu'il voudra, [79] mais i'espere en luy, il est
bon, ie crois qu'il m'affistera, & on peut dire en
verité qu'il les assiste si sensiblement, que Monsieur
de Normanuille & moy ne pouuions assez admirer ses

fear. Through these places full of horrors we had to walk, or rather to drag ourselves, as if on all fours. Finally, we stopped on the summit of a mountain, that was very difficult to pass over. This day's journey was very hard, and every one was fatigued with the march of eleven whole hours, and with hauling his load like a horse that draws a plough, without taking either rest or food.

On the third day, we struck our camp early in the morning, and walked upon the river, which was still frozen all along its course, and very wide at that point. About two o'clock in the afternoon, the mirage made some branches of trees that had fallen into the river, and showed above it, assume the shape of men; every one thought that they were a band of Iroquois who were lying in wait for us on [78] our passage. Some young men were sent out to reconnoiter, and they reported that it was the enemy. Thereupon, all the Christians prepared themselves to receive absolution, and the Catechumens to be Baptized. After that, the Captain exhorted his people to the fight by a most Christian harangue, placing his trust in God; all resolved to conquer or to die. On approaching, the enemy proved to be an imaginary one, but the sentiments of devotion were quite firm in their hearts; and I can truly say that I have never seen greater or more filial confidence in God than that which I have admired among these people, either in their sicknesses or their famines, or in the fear of the enemy. Their most usual words are these: "God is our Father; he will do with us as he wills; [79] but I hope in him. He is good, I believe that he will assist me." And it may be truly said that he assists them, so visibly that Monsieur de

aimables & les paternelles bontez sur ces pauvres Barbares.

Le quatrième jour je dis la sainte Messe dans une petite Ile, qui eut le bon-heur de recevoir cet adorable Sacrifice, qui fut le premier offert à Dieu en ces contrées. Pour ce sujet ces bons Chrétiens firent une salve d'escopeterie après l'élévation du saint Sacrement, & en suite de leurs deuotions un festin de bled d'Inde & d'anguilles. Pour toutes provisions de plus de quarante personnes que nous étions, nous n'avions qu'environ deux boisseaux de farine de bled d'Inde, un de pois, & un petit sac de biscuit de mer. La [80] difficulté de traîner des viures nous avoit obligé de n'en prendre pas davantage: outre qu'ils esperoient de faire quelque chasse en chemin, mais elle ne fut pas telle qu'il nous eût été nécessaire. A peine eûmes nous ce qu'il falloit plutôt pour éviter la mort que pour soutenir notre vie; pour moi j'avois assez de mon petit meuble, le chemin, la lassitude, & le jeûne, que je ne desirois pas rompre au temps de la Passion, ne me permettoient pas de me charger de viures. Dieu neantmoins me donna plus de courage qu'à un jeune homme que j'avois mené avec moi, lequel succomba sous le fais, & fut contraint de nous abandonner pour s'en retourner avec deux femmes Algonquines, qui nous quittèrent deux jours après.

Le cinquième & le sixième jour [81] furent bien differens, & neantmoins tous deux semblables pour la fatigue des chemins; le premier fut tout pluvieux, & le suivant fort beau, mais l'un & l'autre étoient fort incommodes, à cause que les neiges fonduës aux rayons du Soleil chargeoient nos raquettes & nos

Normanville and myself could not sufficiently admire his loving and paternal kindness toward those poor Barbarians.

On the fourth day, I said holy Mass on a small Island, which had the happiness of witnessing that adorable Sacrifice,—the first offered to God in this part of the country. On that occasion, the good Christians fired a volley from their guns after the elevation of the blessed Sacrament; and, after their devotions, they had a feast of Indian corn and eels. For all food for over forty people that we were, we had only two bushels of Indian cornmeal, one of peas, and a small sack of sea-biscuit. The [80] difficulty of hauling provisions had prevented us from taking more; besides, we hoped to kill some game on the way, but there was not as much as we needed. We had barely enough to ward off death, rather than to sustain life. For my part, I had enough of my few effects; the difficulties of the road, the fatigue, and the fast, which I did not wish to break in Passion time, did not allow me to load myself with food. Nevertheless, God gave more courage to me than to a young man whom I had brought with me; he sank under the burden, and was compelled to quit us, and return with two Algonquin women, who left us two days afterward.

The fifth and sixth days [81] were very different, and still they were both alike as regards the fatigues of the road. It rained the whole of the first, and it was very fine on the second; but both were very inconvenient because the snow, melted by the rays of the Sun, loaded our snowshoes and our trains. To avoid this, we were compelled on the ten following

traînes; pour éviter cela, il fallut les dix iours suivants partir de grand matin avant que les glaces & les neiges fondissent.

Le septième iour nous marchâmes depuis les trois heures du matin jusqu'à une heure après-midi, afin de gagner une Isle pour dire la sainte Messe le iour des Rameaux: ie la dis, mais vraiment portant sur moy une partie des douleurs de la Passion de notre bon Maître, & dans une fois qui attachoit ma langue au palais de ma bouche. La surcharge qu'il m'auoit [82] fallu prendre après que mon compagnon m'eut quitté, auoit aussi accru mes peines: ces bons Chrétiens qui auoient reconnu ma foiblesse durant la Messe, me reconforterent d'une sagamité faite pour moy seul, d'une poignée de galette bouillie dans l'eau, & de la moitié d'une anguille boucanée. Après le dîner nous dismes les prières publiques au lieu de Vespres, chacun auoit marché le chapelet en main, le recitant en son particulier.

Le huitième iour, pour éviter les torrens rapides & les dangers de la rivière, dont les glaces commençoient à se rompre, & qui n'eussent pas pu nous porter, nous entrâmes dans le bois par un vallon qui est entre deux montagnes; ce n'estoit qu'un amas de vieux arbres abbatus par les vents, qui embarrassoient un chemin très-fâcheux, & sur lequel [83] nous auions de la peine à graver nos raquettes à nos pieds, qui s'engageoient dedans les branches de ces arbres: nous gagnâmes enfin au dessus des terres une montagne si haute, que nous fûmes plus de trois heures avant que d'être au coupeau. Outre ma traîne, j'auois entre mes bras un petit enfant de trois ans fils de mon hôte: ie le portay pour soulager sa mere, qui estoit chargée d'un autre enfant avec son bagage

days to start very early in the morning, before the ice and snow had time to thaw.

On the seventh day, we walked from three in the morning until one in the afternoon, in order to reach an Island, and to say holy Mass there on Palm Sunday. I said it, but I really endured in my own person some of the sufferings of the Passion of our good Master, and a thirst which glued my tongue to the roof of my mouth. The additional load that I [82] had to take after my companion left me, had also increased my troubles. The good Christians, who had observed my weakness during Mass, comforted me with a *sagamité* made, for me alone, out of a handful of biscuit boiled in water, and half a smoked eel. After dinner, we said the public prayers in lieu of Vespers; each one had walked with his rosary in his hand reciting it in private.

On the eighth day, to avoid the rapid torrents and the dangers of the river,—the ice on which was beginning to break up, and could not have borne us,—we entered the woods by a valley between two mountains. It was nothing but a mass of old trees overthrown by the winds, which blocked up a very bad road, over which [83] we had great difficulty in proceeding with our snowshoes on our feet, as they caught in the branches of those trees. Finally, beyond the declivity of the land, we reached a mountain, so high that it took us more than three hours to reach its summit. In addition to hauling my train, I held in my arms a little child three years old, the son of my host. I carried him in order to relieve his mother, who was loaded with another child, besides her baggage, on her train. Beyond the mountain, we came to a great lake which must

deffus fa traifne. Au deffus de cette montagne nous rencontrafmes vn grand lac, qu'il fallut trauerfer; chaque pas nous faifoit fonger à la mort, & nous laiffoit dans les craintes de nous voir abyfmez dans ces eaux; nous y enfoncions iufqu'à my-jambe, & dauantage au deffous d'une premiere glace qui eftoit plus tendre, la feconde glace nous arreftoit. Souuent le chemin [84] trop gliffant & de faufles démarches nous faifoient tomber affez rudement, & alors non feulement les jambes, mais tout le corps enfonçoit dans l'eau.

Le neuvième iour fut extraordinaire, tant pour la longueur du chemin parmy plufieurs lacs & riuieres rapides, & la defcente des montagnes, que pour le temps qu'on y employa, qui fut depuis le grand matin iufqu'au foir. La crainte que les lacs & riuieres ne fe dégelaffent, nous faifoit hafter le pas iufqu'à l'extreme laffitude. De temps en temps pour nous animer dans les fatigues du chemin, nous chantions en marchant quelques Cantiques fpirituels, c'eftoit noftre vnique confolation de ietter nos penfées en Dieu.

Le dixième iour nous marchafmes par diuerfes montagnes, il fallut [85] grimper & defcendre, iufqu'à ce que nous arriuaſmes à vn grand lac, qui a pour riues des roches toutes droites, plus hautes qu'aucune falaife de France.

L'onzième iournée nous partifmes trois heures auant le iour pour marcher fur la glace, qu'un vent de bize auoit durcie, la Lune nous fauorifoit: le iour venu nous reprifmes le chemin par dans les bois, & par les montagnes entrecoupées de lacs & de riuieres tres-rapides.

Le douzième iour apres l'Office du Vendredy

be crossed; every step that we took made us think of death, and made us fear that we would be swallowed up by the waters. We sank in it up to our knees, and deeper still, beneath the upper layer of ice, which was thinner, while the second stopped us from sinking farther. Frequently the road [84] was too slippery, and a false step would occasion a bad fall; and not only the legs, but the whole body, would be immersed in the water.

The ninth day was an extraordinary one, as regards both the length of the road,—amid several lakes and rapid rivers, and the descent of mountains,—and the time consumed in it, from early morning until evening. The fear that the lakes and rivers would thaw caused us to hasten our steps, till we were extremely fatigued. From time to time, to cheer us amid the hardships of the road, we sang Hymns as we walked; our only consolation was to direct our thoughts toward God.

On the tenth day, we walked past various mountains; we had [85] to climb up and down until we reached a great lake, whose shores consist of perpendicular rocks, higher than any cliff in France.

On the eleventh day, we started three hours before daylight to walk over the ice, which a cold wind had hardened; we were favored with the light of the Moon. When day came, we resumed our way through the woods and by mountains, intersected by lakes and very rapid rivers.

On the twelfth day after the Office of Good Friday, and after having confessed several Savages,—who wished to separate from us, in order to take another road, and make some canoes,—we reached the summit of the mountains, and a small river, on which

Sainct, & apres auoir confeffé quelques Sauuages qui deuoient se feparer de nous pour fuiure vne autre route, & pour faire quelques canots: nous gagnafmes le haut des montagnes & vne petite riuiera, où nous trouuafmes des cabanes de Caſtor, nous en tuaſmes fix, & continuaſmes noſtre route [86] par trois grands lacs; dans le dernier deſquels il y auoit vn iflet, où nous couchaſmes fur la neige fans cabaner.

Le treizième iour me fut le plus laborieux de tous: nous partifmes fur les trois heures du matin par des chemins horribles au trauers des broffailles fi épaiffes, qu'il falloit à chaque pas chercher ou appuyer le pied ou la raquete. Je m'égaray diuerſes fois, à cauſe que la nuit m'empêchoit de fuiure les piſtes de ceux qui marchotent deuant moy. En fuite nous trouuafmes des lacs tous gliffans, où il eſtoit tres-dangereux de marcher fans raquetes, crainte d'enfoncer fous les glaces, mais il eſtoit extrêmement penible de marcher en raquetes à cauſe de la glace formée, & de la neige fonduë deſſus les lacs; à midy nous nous arreſtaſmes, & i'eus le bien de dire la [87] ſaincte Meſſe: C'eſtoit mon vnique conſolation, & de là ie tirois des forces parmy tant de fatigues. Pour me refaire on me donna vn morceau de Caſtor, qu'on m'auoit referué du iour precedent, ie l'offris à Noſtre Seigneur, n'en ayant point encore mangé, ny aucune autre viande tout le long du Careſme.

Le quatorzième iour de noſtre depart, qui eſtoit le iour de Paſques, & le neuſième du mois d'Auril, ce me fut vne conſolation tres-ſenſible, de voir comme Noſtre Seigneur fut honoré de noſtre eſcoüade. Noſtre petite Chapelle baſtie de branches de cedre & de ſapins, eſtoit parée extraordinairement, c'eſt à dire, qu'un chacun y auoit apporté ſes images & ſes

we found some Beaver lodges; we killed six of these animals. Then we continued our route [86] past three great lakes, in the last of which was an islet; here we slept on the snow, without erecting any cabins.

The thirteenth day was the most fatiguing of all, for me; we started at three in the morning, by horrible roads, through brushwood so dense that at each step we had to look for a place whereon to put a foot or a snowshoe. I lost myself at various times, because the darkness prevented me from following the tracks of those who went before me. Afterward, we came to lakes that were quite slippery and on which it was very dangerous to walk without snowshoes for fear of falling through the ice; but it was extremely difficult to walk on snowshoes there, because the surface of the lakes was roughened by the freezing of the melted snows. At noon, we halted; and I had the happiness of saying [87] holy Mass. That was my only consolation, and from it I derived strength to endure so much fatigue. To restore my energy, they gave me a morsel of Beaver, that had been kept over from the previous day for me. I offered it to Our Lord, as I had not yet eaten any of it, or any other meat throughout the whole of Lent.

On the fourteenth day after our departure,—which was Easter Sunday, and the ninth of the month of April,—it was very consoling to me to see how Our Lord was honored by our band. Our little Chapel, built of cedar and fir branches, was adorned more than usual,—that is, every one brought to it his pictures and his new blankets. After the holy water had been blessed, and the bread also,¹—which consisted of part of a loaf, that I had reserved for the

couvertes neuues: Apres l'eau benifte, & le pain benit, qui estoit d'un morceau de pain que i'auois referué à deffein, [88] le Capitaine harangua pour exciter les gens à la deuotion: la Communion & l'action de graces estant acheuées, & le chapelet adiousté extraordinairement, on me vint regaler de petits prefens, l'un d'un morceau gras d'Orignac, l'autre d'une perdrix, selon que ces pauvres gens s'estoient priez eux-mesmes pour me le referuer, nonobstant la faim qui les pressoit autāt que moy.

Le dixième d'Auril nous partîmes de grand matin, la pluye tombée toute la nuit auoit degelé la premiere glace des lacs, & la neige des bois, en forte qu'il nous fallut marcher toujours dans l'eau iusqu'à my-jambe, & les raquetes aux pieds, crainte d'enfoncer sous les secondes glaces. Apres auoir traufferé quatre lacs, nous arriuâmes à celui où mon hôte fait sa demeure plus ordinaire. Nous allâmes nous cabaner [89] sur un tertre de sable, & sous des pins, où la neige estoit fonduë: nous y dressâmes une chapelle, où ie dis la sainte Messe en action de graces, on y planta apres une belle Croix. Iusqu'icy nous nous estions contentez en nos cabanages d'entailler quelque Croix sur un arbre, mais nous dressâmes en ce lieu ce bel estendart. Nous demeurâmes en repos le reste du iour, nous auions le temps de manger si nous eussions eu dequoy; la neige estant à demy fonduë, & le poisson ne terrifiant pas encore, nous fûmes l'espace de quinze iours en grande disette. Mes gens se mirent à faire des canots, ils y traualloient depuis le matin iusqu'au soir; ie m'estonne comme ils pouuoient resister au traual, ne mangeant pas en tout chaque iour, la valeur de six onces de nourriture; leur plus grande peine [90] estoit de nous voir pātir;

purpose,—[88] the Captain delivered a harangue, to incite his people to devotion. When Communion and thanksgiving were over, with the rosary which was recited as an additional exercise of devotion, they came to regale me with some little presents; one gave a fat piece of Moose, another a partridge, of which these poor people had deprived themselves, in order to reserve them for me, in spite of the hunger that pressed them as much as it did me.

On the tenth of April, we started early in the morning; the rain, which had fallen throughout the night, had thawed the first layer of ice on the lakes, and the snow in the woods,—so that we had to walk in water up to our knees, and with snowshoes on our feet for fear of breaking through the lower ice. After having crossed four lakes, we reached the one on which my host usually has his abode. We proceeded to erect our cabins [89] on a hillock of sand, and under pine-trees where the snow was melted. We built a chapel, in which I said holy Mass in thanksgiving; and afterward we erected a fine Cross. Hitherto, we had contented ourselves, at our various camps, with carving a Cross on a tree; but in this spot we planted that noble standard. We rested for the remainder of the day; we would have had time to eat, if we had had any food; but, as the snow was half melted, and the fish had not yet drawn near the land, we spent fifteen days in great privation. My people began making canoes, and worked from morning until night; I am surprised that they could endure the work, as they did not eat more than six ounces of food in a whole day. Their greatest trouble [90] was to see us suffer; they joyfully offered all these privations to God. Seeing that every one

ils offroient à Dieu gayement toutes ces peines. Voyant que tout le monde cherchoit fa vie, ie me ioignis avec vn bon vieillard pour aller tēdre des lacets aux lievres: vn iour ie m'égaray dans les bois, & ne pūs retrouver ma route, ie marchay tout le long du iour par d'estranges pays, par des montagnes & des vallées pleines d'eaux & de neiges fonduës, fans me pouvoir reconnoistre: la lassitude, la froideur des eaux, & la nuit qui me surprenoit estant encore à ieun, me contraignirent de me ietter au pied d'un arbre, tout mouillé & tout gelé, car il geloit tous les foirs: i'amaffay des branches de pin, dont ie fis vn matelats pour me defendre de l'humidité de la terre, & vne couverture pour m'abrier contre le froid, i'eus toutefois le loisir de trembler toute la nuit: l'alteration estoit ma plus grande [91] peine, i'estois proche d'un grand lac, dont ie puisois de l'eau de fois à autre pour foulager ma soif; ie m'endormis à la fin, & à mon réueil apres m'estre recommandé à mon Ange gardien & au feu Pere Iean de Brebeuf, i'entendis vn coup d'arquebuse. C'estoient de nos gens qui auoient esté toute la nuit en peine pour moy, ie répondis de la voix au coup qu'on auoit tiré, qui redoubla. Je pris la route du costé d'où venoit le son, & arriuant au bord d'un lac, ie vis le fleur de Normanuille qui me venoit chercher en canot avec mon hôte: m'estant rendu en la cabane, on m'y traita comme vn homme resuscité, d'un peu de poisson qu'on auoit pris, & cela se mange sans pain, sans vin, sans autre ragoust que l'appetit, qui ne vous manque pas.

Le iour de saint Marc apres la Procession & la Messe, on benit le [92] lac, & on luy donna le nom de saint Thomas, on benit aussi les canots, & on

was working for his livelihood, I joined a good old man in setting snares for hares. One day, I lost myself in the woods, and was unable to find my way again. I walked all day long, through strange regions, by mountains, and valleys full of water and of melting snows, without knowing where I was. Fatigue, the coldness of the water, and the darkness that surprised me while I was still fasting, compelled me to throw myself at the foot of a tree, all wet and icy, for it froze every night. I gathered some pine-branches, with which I made a bed to protect myself from the dampness of the ground, and a covering to shelter me from the cold; nevertheless, I had leisure to shiver all night long. Thirst was my greatest [91] trouble; I was near a large lake, from which, from time to time, I obtained water to appease my thirst. At last, I fell asleep; and on awaking, after I had commended myself to my guardian Angel and to the late Father Jean de Brebeuf, I heard the report of an arquebus. It was fired by some of our people who had been anxious about me all night. I called out in reply to the shot, which was repeated. I proceeded in the direction of the sound, and, on arriving at the shore of a lake, I saw sieur de Normanville coming in a canoe with my host, to get me. When I reached the cabin, I was treated, like a man risen from the dead, with a little fish that had been caught; and this is eaten without bread, without wine, with no other sauce than appetite, which never fails one.

On saint Mark's day, after the Procession and Mass, we blessed the [92] lake, and gave it the name of saint Thomas; we also blessed the canoes, and gave to each one the name of some Saint which was inscribed upon it with red paint. Before starting for

donna à vn chacun le nom de quelque Sainct, qu'on écriuit deffus avec de la peinture rouge. Tous les Chrestiens auant que de partir pour aller aux lieux où se font les affemblées, se difpoferent par vne Communion generale, qui se fit le premier iour de May; le lendemain nous nous mîmes en canot, & nous fufmes iufqu'au dix-huictième de May à voguer par diuerfes riuieres, par quantité de lacs, qu'il falloit chercher par des chemins dont la feule memoire me fait horreur, par des rochers quafi inacceffibles, & fouuent nous eftions contrains de trauerfer des terres pour trouuer des lacs ou des riuieres qui n'auoiēt point de communication: c'est à dire, qu'il falloit nous charger de nos canots & de noftre bagage, fouuent [93] n'ayant rien de quoy viure, & n'en pouuant trouuer.

Enfin le iour de l'Ascenfion, apres auoir dit la Meffe fur vne belle roche toute plate, au milieu d'une petite Ile, & apres auoir trauerfé des lieux de terreur & d'effroy, nous arriuasmes au lieu de l'affemblée. Je fus rauy d'y voir en vn lieu eminent vne haute & belle Croix, nous l'adorasmes, & inuoquasmes l'affiftance des Anges Gardiens, & de fainct Pierre patron de ces contrées: En fuite nous fîmes vne falve d'arquebuse, à laquelle nous n'eufmes point d'autre refponfe que les voix de quelques enfans, ce qui nous eftonna. Mais le Capitaine qui parut feul peu de temps apres, & nous vint au deuant fur le riuage, nous en apporta la raifon. Mon Pere, me dit-il, fi l'on n'a point répondu à voftre falve, ce n'est [94] pas manque ny de pouuoir de le faire, ny d'amour que nous ayons pour toy: il y a icy quantité d'armes à feu, de la poudre & du plomb, & il n'y en a pas vn d'entre nous qui ne t'ayme autant qu'il a d'amour

the places where their gatherings are held, all the Christians prepared themselves by a general Communion, which was received on the first day of May. On the following day, we embarked in canoes; and up to the eighteenth of May we paddled over various rivers and many lakes, which had to be reached by roads the mere remembrance of which fills me with horror. We climbed almost inaccessible rocks, and we were often compelled to cross over the land, to attain lakes and rivers between which there is no communication,—that is to say, we had to load ourselves with our canoes and baggage, often [93] without having any food, or being able to find any.

Finally, on Ascension day,—after having said Mass on a convenient flat rock in the middle of a small Island, and after having crossed places that caused us fear and terror,—we reached the spot appointed for the gathering. I was delighted to observe, in a prominent place, a tall and beautiful Cross; we adored it, and invoked the assistance of the Guardian Angels, and of saint Peter, the patron of these regions. Afterward, we fired a salvo from the arquebuses, to which there was no other reply than the voices of some children. This astonished us; but the Captain,—who came alone, shortly afterward, to meet us on the shore,—gave us the reason for it. “My Father,” he said to me, “if we did not reply to your salvo, it is [94] not because we are unable to do so, or through lack of love for thee. We have plenty of firearms, powder, and shot; and there is not one of us who does not love thee as he loves his own salvation. But, at the present moment, we are at prayers in the Chapel, where we await thee to thank God for having given us thy person.” “Let

pour son salut : mais on n'est maintenant aux prières dans la Chapelle, on t'y attend pour remercier Dieu de nous avoir donné ta personne : Allons-y à la bonne heure, luy dis-je, mais qui a planté cette Croix ? il y a long-temps, dit-il, que les premiers Chrétiens l'ont élevée ; & pourquoy ne l'auroient-ils pas fait ? adiousta-il, n'y estoient-ils pas autant obligez que les François ? mais allons, entrons en la Chapelle. C'estoit vne cabane d'escorces faite en berceau, au fond de laquelle il y avoit vne façon d'Autel, le tout paré de couvertes bleuës, sur lesquelles estoient attachées des images [95] de papier, & quelques petits crucifix ; nous dismes tous le chapelet de compagnie, & chantâmes quelques motets de deuotion.

Les principaux me vinrent faire leurs complimens, & m'inuiterent de baptizer leurs petits enfans, i'en baptizay sur l'heure vne quinzaine, la nuit me fit remettre les autres à la premiere commodité : les adultes me preffoient tellement pour l'instruction, qu'à peine pouuois-je dire mon Office. Je commençay par les vieilles gens, i'en rencontray de quatre-vingt & de cent ans, qui iamais n'auoient veu d'Europeans, mais au reste si bien disposez pour la foy, qu'on eust dit que Dieu les reseruoit cōme vn S. Simeon, & vne sainte Anne la Prophetesse, pour avoir connoissance de Iesus-Christ.

Quoy que le temps me fut cher & precieux, & que pour la lassitude [96] & les fatigues des chemins, i'eusse besoin du repos de la nuit, si fallut-il permettre quelque danse en ma cabane, en signe de resiouyffance & d'action de graces, selon la façon du país ; & le lendemain il fallut assister à quelque festin, quoy que les viures fussent rares. Le peu de neige qu'il y avoit eu durant l'Hyuer en toutes ces contrées y

us go there at once," I said to him. "But who has planted that Cross there?" "It is a long time," he said, "since the first Christians erected it. And why should they not have done so?" he added. "Were they not obliged to do so as much as the French? But come, let us go to the Chapel." It was a bark cabin with an arched roof, at the end of which was a sort of Altar,—the whole decorated with blue blankets, on which were fastened paper pictures [95] and some small crucifixes. We all recited the rosary together, and sang some devotional motets.

The chief men came to pay me their compliments, and requested me to baptize their little children. I baptized about fifteen on the spot; darkness compelled me to defer the others until the first suitable occasion. The adults pressed me so earnestly to instruct them that I had barely time to say my Office. I commenced with the old people; I found some, eighty and a hundred years old, who had never seen Europeans; but who were, nevertheless, so well disposed toward the faith that one would have said that God reserved them, like St. Simeon and saint Anne the Prophetess, that they might know Jesus Christ.

Though time was dear and precious to me, and, owing to lassitude [96] and the fatigues of the journey, I needed a night's rest, I was nevertheless obliged to allow some dancing in my cabin, as a mark of rejoicing and thanksgiving, according to the custom of the country; and, on the following day, I had to attend a feast, though food was scarce. The slight quantity of snow that had fallen during the Winter in all those regions had caused a famine there,—so much so that, where we expected to find an abundance of provisions, we met with nothing but scarcity.

auoit caufé la famine: fi bien que là où nous penfions trouuer des viures en abondance, nous n'y rencontrafmes que de la pauureté. Leur bonne volonté m'eftoit plus que tout cela, & la bonne difpofition que ie voyois en ces pauvres peuples, eftoit ma vraye viande ce me fembloit.

Le lendemain arriuerent fept ou huit familles d'un autre endroit, dont ie baptizay les enfans: ie difpofay les Chreftiens à la Confeflion & à la Communion, ie croyois y [97] auoir beaucoup de peine, y en ayant bon nôbre qui iamais ne s'eftoient confefsez depuis leur bapteme, & depuis leur bas âge; mais tous tant qu'ils eftoient, dès la premiere fois fe confefferent auffi bien que s'ils euffent efté instruits au Catechifme comme des François. Tous auoient leurs chapelets, & fçauoient tres-bien leurs prieres, les vns les ayant enfeignez aux autres.

Voicy quelques marques de la folidité de leur Chriftianifme & de leur foy. La premiere eft en leurs confeflions. Pour fe reffouuenir de leurs pechez, ils apportotent diuerfes marques, qui leur tenoient lieu d'écriture: les vns auoient de petits baftôs de diuerfes longueurs, felon le nombre & la griueté des pechez: les autres les marquoient fur de l'efcorce avec des lignes plus longues ou plus courtes, felon qu'ils les iugeoient [98] plus grands ou plus petits: les autres fur quelque peau blanche & bien paffée d'Orignac ou de Caribou, comme ils auroient fait fur le papier: les autres fe feruoient des grains de leurs chapelets; mais ceux qui auoient marqué leurs pechez chaque iour fur leur calendrier, & qui fe confeffoient le parcourant ainfi depuis un an, me donnerent beaucoup d'étonnement. Vne bonne femme me confola: elle eftoit defcenduë il y a cinq ou fix ans à Sillery, où pour lors eftoit le

Their willingness was more to me than all that; and the pious dispositions that I found in those poor people seemed to me my true food.

On the morrow, seven or eight families came from another place, and I baptized their children; the Christians I prepared for Confession and Communion. I expected [97] to have much difficulty in this, because there were a good many who had never confessed themselves since their baptism, and from early youth; but one and all of them, at the very first opportunity, confessed themselves as well as if they had been taught the Catechism like the French. All had their rosaries, and knew their prayers very well, for they had taught them to one another.

Here are some proofs of the firmness of their Christianity and of their faith. The first is to be found in their confessions. In order to remember their sins, they brought various tokens, which served them instead of writing: some had small sticks of various lengths, according to the number and grievousness of their sins; others marked them upon bark, with longer or shorter lines, according as they considered them [98] more or less serious; others on some white and well-dressed Moose or Caribou skin, as they would have done on paper; others still made use of the beads of their rosaries. But those who marked down their sins every day on their calendars, and who confessed themselves by thus running over these for a year, caused me much surprise. A good woman gave me consolation; she had gone down five or six years before to Sillery, where Father Paul le Jeune then was. She was instructed and baptized there, and was compelled to follow her pagan husband to a small tribe in which faith had not yet been

Pere Paul le Jeune, elle y fut instruite & baptisée, & fut contrainte de fuiure son mary infidele, en vne petite nation où la foy n'auoit encore pû trouuer d'entrée. Elle y souffrit des persecutions estranges & continuelles de ces mal-heureux infideles, qui se moquoient de sa pieté comme d'une folie; de sa foy, comme d'un erreur; & de son innocence, [99] comme d'une fotte simplicité. Ils la follicitoient tous les iours à quitter la foy, mais elle la cheriffoit plus que sa vie: elle conferuoit son chapelet comme la chose la plus precieuse qu'elle eust au monde; son regret estoit de ne pouuoir sçauoir ny les Festes ny les Dimanches, & par dessus cela de ne pouuoir se confesser. La crainte des Iroquois, qui auoient l'Hyuer precedent enleué trente de leurs compatriotes, augmentoit encore sa crainte de mourir sans confession: c'est pourquoy depuis quatre ans elle prioit tous les iours Nostre Seigneur d'inspirer à son mary de descendre & de la mener avec luy aux trois Riuieres, ou d'amener en son país quelqu'un de nos Peres. La Diuine bonté luy accorda le moyen qu'elle esperoit le moins des deux: à mon abord elle fut rauie de ioye, [100] & elle me vint trouuer la larme à l'œil, mais c'estoient des larmes de consolation & pour elle & pour moy. Elle me presenta son enfant à baptizer, & m'amena vne autre petite fille pour la confesser: pour elle ie puis dire qu'elle se confessa les yeux baignez de larmes, avec de si grandes tendresses & de si grandes clartez, que cela me toucha tres-sensiblement; i'en demeuray plusieurs iours dans un aneantissement & confusion de moy-mesme, me souuenant de ce que i'auois veu & ouy de cette femme Sauvage. Elle a gagné tellement son mary, qu'il quitta dès l'Automne vne seconde femme qu'il auoit:

able to find entrance. She endured great and constant persecutions from those wretched infidels, who scoffed at her piety as folly, at her faith as an error, and at her innocence [99] as silly simplicity. They urged her every day to abandon the faith, but she cherished it more than life; she retained her rosary as the most precious possession she had in the world; her regret was that she could not distinguish the Festival days or Sundays, and, above all, that she could not confess. Fear of the Iroquois, who during the previous Winter had carried off thirty of their countrymen, still further increased her dread of dying without confession. Therefore, during four years she daily entreated Our Lord to inspire her husband with the idea of going down to three Rivers, and taking her there with him, or to send one of our Fathers into her own country. The Divine goodness gave her, of these opportunities, that which she least expected. She was overjoyed at my arrival, [100] and came to me with tears in her eyes; but they were tears of consolation, both for her and for me. She brought me her child to be baptized, and another, a little girl, to be confessed. As for her, I may say that she confessed herself with her eyes bathed in tears, with such affection and such clearness that it touched me very deeply. I remained for several days in a state of self-abasement and confusion, when I remembered what I had seen in and heard from that Savage woman. She prevailed upon her husband to such an extent that, in the Autumn, he gave up a second wife whom he had; she taught him the prayers and the mysteries of our faith; and, as he is a man of some importance, he won over to Our Lord five or six families of his Tribe, whom I have

elle luy a appris les prieres & les myſteres de noſtre foy; & comme il eſt homme de conſideration, il a gagné à Noſtre Seigneur cinq ou ſix familles de ſa Nation que i'ay baptizées cette année. [101] Les autres que i'ay veu de la meſme Nation eſtoient auffi affez bien diſpoſez, mais ie iugeay plus à propos de ne pas leur confier ſi toſt le ſainct Baptefme, à cauſe que quelques-vns auoient fait autrefois le meſtier de Jongleurs, qui ſont comme les Sorciers du païs.

Vne ſeconde marque du vray Chriſtianiſme parmy ceux de cette aſſemblée, qui eſt proprement des Attikamegues, eſt le zele qu'ils ſont paroître à bannir le vice, & à ne rien tolerer parmy eux qui ſoit contraire aux promeſſes qu'ils ont faites à Dieu en leur Baptefme. Vn ieune homme auoit pris vne femme Chreſtienne, ſans toutefois auoir pû faire ce mariage en face de l'Eglife. (Eſtans à deux & à trois cens lieuës dedans les bois, le recours au Paſteur eſt vne charge bien onereuſe.) Sur quelque diſcorde ſurue-nuë [102] dans ce mariage, le mary auoit quitté ſa femme & s'eſtoit mis avec vn autre pendant l'Hyuer. Ce pauvre homme ne fut pas pluſtoſt arriué qu'on me le defera, il ſe vint preſenter à moy, & le ſcandale ayant eſté public, il en demanda vne penitence publique, qui me donna, & à tous ces bons Chreſtiens plus de conſolation, que ſon peché ne leur auoit donné de peine: c'eſt le ſecond ſcandale arriué dans vn lieu & dans vn troupeau ſi eſloigné de la veuë de ſon Paſteur, où il n'y a que la crainte & l'amour de Dieu qui puiſſe empêcher le peché.

La troiſième marque de la ſolidité de leur foy, eſt l'affiduité & la diligence à ſ'aquiter des deuoirs d'un bon Chreſtien: ils ne ſe contentent pas de prier Dieu ſoir & matin, deuant leurs actions & deuant leur

baptized this year. [101] The others of the same Tribe whom I saw were also fairly well disposed; but I deemed it more advisable not to grant them holy Baptism so soon, because some of them had formerly followed the trade of Jugglers, who are the Sorcerers of the country.

A second proof of the true Christianity that prevails among those who compose this assembly — which, properly speaking, consists of Attikamegues — is the zeal that they manifest in banishing vice, and in tolerating nothing among them that is contrary to the promises that they made to God at their Baptism. A young man had taken a Christian wife, without, however, being able to have the marriage performed with the rites of the Church. (When they are at a distance of two or three hundred leagues in the woods, resort to the Pastor is a very onerous condition.) Some discord having arisen [102] in this marriage, the husband left his wife, and took another during the Winter. No sooner had this wretched man arrived than he was referred to me. He came to me, and, as the scandal had been public, he asked me for a public penance, which gave me and all those good Christians more consolation than his sin had caused them grief. This is the second scandal that has occurred in a region and in a flock so remote from the sight of its Pastor, where there is nothing which can prevent sin, except the fear and the love of God.

The third proof of the firmness of their faith is the assiduity and diligence with which they perform the duties of a good Christian. They are not content with praying to God night and morning, before all their actions and before their meals; but they usually pray [103] six or seven times a night, interrupting

repas, mais ils le font d'ordinaire [103] fix ou sept fois la nuit, interrompant autant de fois leur sommeil, & se mettant à deux genoux. Jamais ie ne les ay veu estre empeschez pour quoy que ce soit, lors qu'ils ont esté aduertis pour venir aux prieres ou à l'instruction, au moindre mot ils estoient incontinent en la Chapelle, pas vn de quelque consideration qu'il fut, n'auoit honte d'apprendre, mesmes des enfans. Vn ancien Capitaine repetoit sa leçon, soit des prieres, soit de quelque air de deuotion, du saint Esprit, de l'Ange Gardien, de saint Ioseph, avec autant de simplicité, & avec vne humilité autant aimable, que s'il n'eut eu que huit ou dix ans. Ceux que i'auois enseigné cét Hyuer, entr'autres mon hôte, & son frere Capitaine, ont fait des merueilles par tout, & en cette assemblée. Je n'eusse pû souhaiter rien [104] au monde de plus auantageux, soit pour parler, soit pour edifier de leurs exemples, soit pour attirer par presens les autres nations plus esloignées à venir écouter la priere, c'est à dire, à se faire instruire: Mon hôte donna luy seul pour cét effet douze mille grains de porcelene à la nation d'Erigoüechkak.

Vne quatrième marque de la vraye foy de ce peuple, est la continuelle pensée de la mort. Parler autrefois de la mort en leur país, c'estoit se rendre criminel & comme meurtrier; maintenant ils ont changé de style. Quand ils parlent de cette vie, ils ne l'appellent que les quatre nuits qu'ils ont à viure: Songez qu'il faut mourir, disent souuent les Capitaines à la ieunesse, pour la maintenir en son deuoir; songez que demain vous pouuez mourir, & qu'il faut vous tenir [105] prests pour vn moment, duquel dépend vne eternité toute entiere, ou de biens ou de

their slumbers as many times and kneeling on both knees. I have never seen them prevented from doing so by anything whatever. When they were notified to come to prayers or to instruction, at the first word they immediately went to the Chapel. Not one, no matter how high his position might be, was ashamed to learn, even from the children. An aged Captain repeated his lesson—either on prayers, or some devotional air, or regarding the holy Ghost, the Guardian Angel, or saint Joseph—with as much simplicity and as lovable a humility as if he had been only eight or ten years old. Those whom I had taught last Winter—among others, my host and his brother, a Captain—did wonders everywhere, and at that assembly I could not have desired anything [104] in the world that could be better, either for speaking, for edifying by their examples, or for attracting by means of their presents the more distant tribes to come and listen to the prayer,—that is, to be instructed. My host alone gave for that purpose twelve thousand porcelain beads to the Erigouechkak tribe.

A fourth proof of the true faith of these people is their constant thought of death. Formerly, if one spoke of death in their country, he became a criminal, and, as it were, a murderer. Now they have changed their style; when they speak of this life they call it only “the four nights that they have to live.” “Remember that we must die,” the Captains often say to the young people, to maintain them in their duty. “Think that to-morrow you may die; and that you must keep yourselves [105] prepared for a moment upon which depends an entire eternity,

maux, selon que vous aurez ou feruy Dieu, ou obey au Diable.

La deuotion qu'ils ont pour les ames des trespassez, est vne autre marque de leur foy. Non loin de cette assemblée il y a vn Cimetiere, au milieu duquel on voit vne belle Croix: on void des sepulchres larges de quatre à cinq pieds, & longs de six à sept, releuez hors de terre d'environ quatre pieds, vne belle grande escorce couure le tombeau: aux pieds & à la teste du defunct sont deux croix: & à costé vne épée, si le defunt estoit vn homme: ou quelque instrument de ménage, si c'estoit vne femme. Y estant arriué on m'inuita de prier Dieu pour les ames de ceux qui auoient leurs corps en ce lieu: Vne bonne Chrestienne [106] m'apporta vne robe de Castor par les mains de sa fille, âgée d'environ sept ans, & me dit, lors que sa fille me la presenta, mon Pere, ce present est pour t'inuiter à prier Dieu pour l'ame de sa sœur & pour sa grande mere: quantité d'autres me firent de semblables prieres, ie leur promis de faire ce qu'ils desiroient de moy, mais que pour les presens ie ne les accepterois pas.

Il y a quelque temps que lors que les Chrestiens de ce lieu là mouroient, on enterroit avec eux leur chapelet, cette coustume se chãgea l'an passé en vne plus saincte, à l'occasion d'une bonne Chrestienne, qui en mourant donna son chapelet à vn autre, le priant de le garder, & de le dire pour elle au moins les iours de feste. Cette charité luy fust accordée, & cette coustume a esté [107] introduite depuis ce temps-là: si bien que quelqu'un estant mort, on presente son chapelet avec quelque petit present à quelqu'un qu'on choisit de la compagnie, qui s'oblige de

either of good or of evil, according as you have served God or obeyed the Devil."

The devotion that they have for the souls of the departed is another proof of their faith. Not far from the place where this gathering is held, there is a Cemetery, in the middle of which stands a fine Cross. There are the sepulchres, four or five feet wide, and six or seven feet long, raised about four feet above the ground; a fine large piece of bark covers the grave; at the head and at the feet of the deceased are two crosses; and on one side is a sword, if the deceased were a man, or some household implement, if a woman. When I arrived I was asked to pray to God for the souls of those whose bodies lay in that place. A good Christian woman [106] brought me a robe of Beaver fur by the hands of her daughter, aged about seven years; and said, when her daughter presented it to me: "My Father, this present is to ask thee to pray to God for the soul of her sister, and for her grandmother." Many others preferred similar requests to me. I promised to do what they wished, but told them that I would not accept their gifts.

Some time ago, when the Christians of this place died, their rosaries were buried with them. Last year, this custom was changed into a still more holy one, on the occasion of the death of a good Christian woman who, in dying, gave her rosary to another, begging her to keep it and to say it for her, at least on holy days. This act of charity was promised to her; and that custom has been [107] introduced since that time,—so that, when any one dies, his rosary is presented, with some little gift, to some person selected among the company, who undertakes to

le porter, & de le dire pour l'ame du defunt, au moins les Feftes & les Dimanches. Mais reprenons la fuite de mon voyage.

Après auoir fejourné quelques iours au lieu de cette premiere affemblée, ie m'embarquay en compagnie de trente & cinq canots, pour aller en vne autre affemblée enuiron à vingt & cinq lieuës de là. Nous n'auions point d'autres prouifions que le prouenu de nostre pefche: neuf à dix onces d'un morceau de poiffon eftoit nostre ordinaire par iour, c'est à dire, que cela eftoit nostre pain, nostre viande, nos entrées, nos defferts, nostre tout; le boüillon dans lequel on auoit cuit [108] le poiffon eftoit nostre boiffon. Ce n'est pas que quelquefois la pefche ne fut plus abondante, mais fouuent auffi il falloit nous contenter par iour de cinq ou fix onces, & quelquefois moins que cela: il eft vray que la nature fe contente de peu, & que Dieu fouftenoit nos corps auffi bien que nos ames, dans cette priuation de toutes chofes.

Le lendemain de nostre embarquement nous rencontrafmes des cheutes d'eau horribles, entr'autres en vn endroit où la riuiera ayant roulé à trauers quantité de liëts de roches, tombe tout à coup comme dans vn precipice, qui eft comme vn auge ou berceau de pierre, long de quelque centaine de pas. Dans ce berceau la riuiera boüillonne en telle façon, que fi vous iettez vn bafton au dedans, il y demeure quelque temps fans paroître, puis [109] tout à coup il s'efleue en haut la hauteur de deux piques, à quarante ou cinquante pas du lieu où vous l'avez ietté. Pour éuiter ces cheutes, nous portafmes nos canots & nostre bagage par de hautes montagnes, par vn petit chemin qui eftoit fur la pente d'un precipice; nous

carry it and to say it for the soul of the deceased, at least on Feast-days and Sundays. But let us resume the continuation of our journey.

After remaining some days at the place of this first gathering, I embarked, in company with thirty-five canoes, to go to another assembly, about twenty-five leagues thence. We had no other provisions than the produce of our fishing. A piece of fish, weighing nine or ten ounces, was our usual allowance for a day,—that is to say, it was our bread, our meat, our entrées, our dessert, our everything. The broth in which [108] the fish had been boiled was our beverage. Not that the fishing was not sometimes more plentiful, but frequently also we had to be satisfied with five or six ounces a day, and sometimes less. It is true that nature is content with little, and that God sustained our bodies as well as our souls in this deprivation of all things.

On the day after embarking, we encountered horrible waterfalls,—among others, one in a place where the river, after rolling over many rocky levels, falls suddenly as if into an abyss, like a stone trough or cradle, hundreds of feet long. In this cradle the river boils so that, if you throw a stick therein, it remains there a long time without reappearing; then [109] it suddenly shoots up, to the height of two pikes, forty or fifty paces from the place where you have thrown it. To avoid these falls, we carried our canoes and our baggage over high mountains, by a narrow path on the edge of a precipice; and at every moment there was but a step between us and death.

On the third day, we reached our destination, and were saluted with a general discharge of all the fire-arms. After the Captain had delivered his harangue

n'estions esloignez de la mort que d'un pas à chaque moment.

Le troisiéme iour nous arriuafmes où nous voulions aller, on nous y salua d'une descharge generale de toutes les armes à feu; apres que leur Capitaine m'eust adressé sa harangue, qui fut courte, mais pleine d'affection & de pieté: on nous meine droit dās vne chapelle faite d'escorce de certains pins tres-odoriferans, & bâtie de la main de ces bons Chrestiens, iamais aucun European n'y auoit mis le pied. Deux Capitaines firent merueilles en parlant [110] hautement du bon-heur de la foy, dont ils iouyffoient par nos soins & par nos charitez. L'un d'eux que i'auois baptizé aux trois Riuieres il y a quelques années, homme de tres-bon esprit, de riche taille, & excellent Chrestien, m'apporta vn petit faisseau de pailles, c'estoit comme vn catalogue de ceux que luy-mesme auoit instruits, & tres-bien disposez pour le baptesme. Je fus rauy de voir que Dieu y auoit sans nous, ce que ie n'eusse osé esperer par moy-mesme apres de longues instructions. Les deux premiers auxquels ie parlay, furent deux freres mariez à deux ieunes femmes tres-bien faites, mais modestes, autant qu'aucune Chrestienne Europeane. L'aîné des deux freres tenant son chapelet, me tint ce discours. Voila, dit-il, ce que ie prise plus que toutes les choses du monde: ie n'ay [111] iamais veu d'Europeans qu'aujourd'huy, & ie n'en desirois point voir, sinon pour estre instruit & baptizé. Il y a trois ans que ie demande à Dieu, de voir ceux qui enseignent & qui baptisent: il m'a bien obligé de t'auoir amené pour me baptizer, ie te remercie d'estre venu; ne perdons pas le temps, enseigne nous. Mais quoy, leur dis-je, sçauiez vous les prieres: Escoute nous, me dirent-ils, alors chacun

to me,—which was short, but full of affection and piety,—we were taken to a chapel made of the bark of certain very odoriferous pine-trees, and built by the hands of these good Christians, wherein no European had ever set foot. Two Captains did wonders by speaking [110] highly of the blessedness of the faith, which they enjoyed through our attentions and charity. One of them, whom I had baptized at three Rivers some years ago,—a very intelligent man, tall of stature, and an excellent Christian,—brought me a small bundle of straws, as a list of those whom he himself had instructed and very well prepared for baptism. I was delighted to see that God had done, without us, what I could not have hoped to do myself after long instructions. The first two to whom I spoke were two brothers, married to two young women who were well-formed, but as modest as any European Christian. The elder of the two brothers spoke to me thus, while holding his rosary: “Here,” said he, “is what I prize more than anything in the world. I have [111] never seen any Europeans before to-day, and I did not wish to see any, except that I might be instructed and baptized. For three years I have asked God that I might see those who teach and who baptize; he has greatly obliged me by bringing thee here to baptize me. I thank thee for having come; lose no time; teach us.” “But,” I said to them, “do you know the prayers?” “Listen,” they said to me. Thereupon each of them knelt and said his prayers holding his rosary in his hand. “But where did you get that rosary?” “The Christians gave these to us,” they replied. It was consoling to see their modesty and their attention; they did not lose a single word

d'eux se mit à genoux, dit ses prieres, tenant en main son chapelet: Mais d'où avez-vous ce chapelet? Les Chrestiens, me respondirent-ils, nous les ont donnez. Il y auoit de la consolation à voir leur modestie & leur attention, ils ne perdoient pas vn feul mot de ce qu'on leur difoit, leur ayant enseigné quelques mysteres, ils demandoient qu'on les interrogeât, & puis le possédans [112] bien, ils se diuifoient par petites troupes pour l'enseigner aux autres qui ne s'y estoient pas trouuez. En moins de rien tous sceurent le Catechisme, & peu de iours apres ie baptizay ceux que ie vis les mieux disposez. La plupart de cette assemblée n'auoient iamais veu d'Europeans, ie confessay & communiaay les anciens Chrestiens. Le Samedy, le Capitaine publia qu'on eust à se pourvoir des choses necessaires pour le lendemain, & qu'on ne trouuillast pas le Dimanche. Cette coustume de celebrer les iours de Festes, n'est pas seulement obseruée des Chrestiens, mais aussi des autres. Vn certain iour comme ie sortois de la Chapelle, on me vint inuiter au festin, en vn certain lieu où il y auoit sept ou huit chaudieres pendues proche du Cimetiere. Vn vieillard prit la parole, & dit que ce festin [113] n'estoit pas vne superstition, mais vne charité qu'il pretendoit faire à ceux qui auoient faim, & les inuiter à prier Dieu pour l'ame d'un de ses parens defunts. Cependant que le festin se preparoit de quelques Orignaux, d'une vingtaine de Castors, & de graisse d'Ours, on pria Dieu pour les trespassez. Cét homme & sa femme ont de grands sentimens de Dieu, & i'oseray dire vne presence fort actuelle. Souuent sur le iour ils entroient dans la Chapelle, quoy que le saint Sacrement n'y fust pas. Voicy quelques

of what was said to them. After they had been taught some mysteries, they asked to be questioned; and when they knew it [112] well, they divided themselves into small groups, in order to teach others who had not been present. In no time at all, every one knew the Catechism; and, a few days afterward, I baptized those whom I found best prepared. Most of those who were assembled here had never seen Europeans. I confessed the older Christians, and administered communion to them. On Saturday, the Captain gave notice that all things necessary for the morrow must be provided for, so that no work should be done on Sunday. This custom of celebrating the Festival days is observed not only by the Christians, but also by the others. One day, when I was coming out of the Chapel, they came to invite me to a feast in a certain place, where seven or eight kettles were hung up, near the Cemetery. An old man began to speak, and said that the feast [113] was not a superstitious one, but an act of charity that they wished to offer to those who were hungry, and in order to request their prayers to God for the soul of one of his departed relatives. Meanwhile, preparations were being made for the feast, which consisted of some Moose, about twenty Beavers, and some Bear's fat. Prayers were said to God for the departed. This man and his wife have a great affection for God, and I might say that God is ever present to them. Frequently, during the day, they entered the Chapel, although the blessed Sacrament was not there. Here are some points on which I questioned him, and on which he frankly replied to me, respecting his inner experiences.

points sur lesquels ie l'interrogeay, & où il me respondit franchement touchant son interieur.

Interrogation. Te fouuiens-tu de Dieu quelquefois durant le iour?

Response Ie m'en fouuiens: N'est-ce pas luy qui nous donne tout, comme vn pere fait à ses enfans, qui [114] nous gouerne & nous conferue? ne faut-il donc pas se fouuenir de luy, & l'en remercier fouuent?

Interrogat. Combien de fois priez vous Dieu tous les iours?

Response. Pour moy ie le prie pour le moins quatre fois: le matin en nous leuant, & puis quand nous sommes assemblez, nous difons toutes les prieres & deux dizaines de nostre chapelet, le soir nous difons le reste, & en me couchant ie prie encore en public: outre cela ie le prie deuant mes actions, mais il n'y a que Dieu seul qui d'ordinaire en soit tefmoin.

Interrog. Et les Dimanches combien de fois priez vous Dieu tous ensemble? *Resp.* Quatre fois. Le matin ayant dit toutes les prieres on dit le chapelet, & le Capitaine des prieres nous exhorte à viure en bons Chrestiens. A midy on s'assemble pour [115] la seconde fois: La troisiéme au Soleil couchant: & la derniere auant que de nous coucher.

Interrogat. Ne vous oubliez vous point des Festes & des Dimanches?

Response. Cela feroit bon si ces iours n'estoient pas remplis de respect, pas vn ne s'en oublie: regarde le catalogue de tous les Chrestiens, & vois comme les iours dignes de respect y font marquez.

Interrogation. Et la nuit de Noël que fistes-vous?

Response. Nous la passâmes toute entiere sans

Question. "Dost thou remember to think of God sometimes during the day?"

Answer. "I do remember. Is it not he who gives us everything as a father does to his children; who [114] guides and preserves us? Should we not therefore remember him, and often thank him for it?"

Question. "How many times a day do you pray to God?"

Answer. "For my part, I pray to him at least four times. In the morning, when we arise, and when we meet together, we say all the prayers and two decades of our rosary; at night, we recite the remainder; and when I go to sleep I also pray in public. Besides that, I pray to him before I do anything; but, usually, God alone witnesses it."

Question. "And on Sundays how many times do you pray to God all together?" *Answer.* "Four times. In the morning, when we have said all the prayers, we recite the rosary; and the Captain of the prayers exhorts us to live as good Christians. At noon, we meet together for [115] the second time; the third time, we meet at Sunset; and the last time, before going to sleep."

Question. "Do you not forget the Feast-days and Sundays?"

Answer. "It would be easy to do so were not those days full of reverence. Not one of us forgets them. Look at the catalogues of all the Christians, and see how the days that deserve respect are marked therein."

Question. "And what did you do on Christmas eve?" *Answer.* "We passed it entirely without sleep; some recited their rosaries three times, others oftener; and we sang what Hymns we knew."

dormir, les vns reciterent trois fois leur chapelet, les autres dauantage, & nous chantâmes ce que nous fçauons de Cantiques fpirituels.

Interrog. Quelle penſée as-tu de toy-mefme?

Reſponſe. Que ie ſuis vn chien, & moins qu'une puce aupres de Dieu.

Interrog. Quel ſentiment as-tu [116] quand tu vois quelqu'un des tiens qui offense Dieu? *Reſponſe.* Cela m'attriſte grandement, ie prie pour luy, & ie l'aduertis, mais ie ne vois pas faire de grandes fautes à mes gens. Tres-fouuent ie leur parle de Dieu, ie leur dis qu'ils luy demandent pardon de leurs fautes.

Ie ferois trop long de rapporter les ſentimens de cét homme, la femme ne luy cede en rien pour la pieté; la moindre ombre du peché leur fait peur: les Chreſtiens de cette aſſemblée ſe gouernent à proportion de celui-cy: Mais ie fus rauy de voir vne Chreſtienne, nommée Angelique, c'eſt en verité vne ſaincte, tout le temps qu'elle ne trauaille pas, elle le donne ou à l'inſtruction du prochain, ou à la priere: Ie prenois vn plaifir indicible de la voir enſeigner les autres, & iamais ie n'ay veu aucun [117] Sauuage qui ſceuſt ſi bien les myſteres de noſtre foy; le ſainct Eſprit eſt vn grand Maïſtre. *Spiritus ubi vult, ſpirat.* O quelle confuſion pour moy, de voir comme ces pauvres Barbares ſans Preſtre, ſans Meſſe, ny autre ſecours, ſe maintiennent dans vne telle pureté & ferueur. Monſieur de Normanuille en eſtoit touché ſenſiblement. Suiuons noſtre voyage.

De cette ſeconde aſſemblée nous allâmes à vne troiſième, à trois iournées de là, en compagnie de foixante canots. Ie ne trouuay pas peu à y trauailler, à cauſe que ces gens venoient d'un païs où la

Question. "What thoughts hast thou about thyself?" *Answer.* "That I am a dog, and less than a flea before God."

Question. "What dost thou feel [116] when thou seest one of thy people offending God?" *Answer.* "It grieves me very much. I pray for him and warn him. But I do not see my people committing any great offenses. I very often speak to them of God, and tell them to ask his pardon for their sins."

It would take too long, were I to relate that man's sentiments. His wife yields nothing to him as regards piety; the slightest shadow of sin frightens them. The Christians of that assembly govern themselves by him. I was delighted to see a Christian woman named Angelique; she is truly a saint; all her time, when she is not working, she devotes to instructing her neighbors, or to prayer. I feel unspeakable pleasure in observing her teach the others; and never have I seen any [117] Savage so well versed in the mysteries of our faith. The holy Ghost is a great Master; *Spiritus ubi vult, spirat*. Oh, what confusion for me to see how these poor Barbarians—without Priest, without Mass, and without any other help—maintain themselves in such purity and fervor! Monsieur de Normanville was greatly touched by it. Let us continue our journey.

From this second gathering we went to a third, three days' journey from that place, accompanied by sixty canoes. I found no little occupation there; for those people came from a country where the faith was still looked upon as a law of death, and where polygamy prevailed. On my arrival, I spoke of the object that brought me thither; the Christians who were with me told them marvelous things [118] of

foy estoit encore estimée comme vne loy de mort, & où la polygamie estoit en regne. A mon abord ie leur parlay du deffein qui m'amenoit: les Chrestiens qui m'accompagnoient, leur dirent des merueilles [118] des grandeurs de nostre foy, & des peines que i'auois prises pour les venir instruire; leur faisant bien entendre que i'estois vne personne de consideration, mais que pour l'amour de leur salut ie m'exposois à toutes ces fatigues. Ces Sauuages s'appriuoierēt petit à petit à ces discours, & m'amenerent plusieurs enfans pour estre baptizez; le lendemain eux & tous les Chrestiens planterent vne grande Croix, & se mirent à bastir vne Chapelle, & à preparer proche de là vn Cimetiere pour les morts. L'enfeynois dans cette Eglise depuis le matin iusques au soir: nos Neophytes de leur costé faisoient leur possible, & peu de iours apres on remarqua des changemens notables. En voicy quelques tefmoignages.

Premierement si tost qu'on appelloit aux prieres chacun y accouroit, [119] comme des fameliques à vn festin. Secondement quand on les alloit querir pour estre instruits, ils quittoient tout, quelques empeschemens qu'ils eussent, & en quelque temps que ce fust. Troisiémement on m'apportoit les tambours, & autres instrumens superstitieux, dont les Jongleurs, qui font mestier de fortilege, se seruent dans le recours qu'ils ont aux Demons qu'ils inuoquent. Quatriémement le iour ne suffisant pas, ils me venoient querir la nuit, pour estre instruits dans leurs cabanes, où i'estois écouté comme vn Ange du Ciel. Cinquiémement les plus anciens exhortoient la ieunesse d'escouter attentiuement, & de bien retenir mes instructions, afin d'apprendre d'eux avec

the excellence of our faith, and of the trouble that I had taken to come and instruct them,—giving them clearly to understand that I was a person of consideration, but that I exposed myself to all those fatigues through the desire of their salvation. These Savages gradually grew accustomed to such discourses, and brought me several of their children to be baptized. On the following day, they and all the Christians erected a large Cross, and began to build a Chapel, and to prepare a Cemetery for the dead, close by. I taught in that Church, from morning until night; our Neophytes, on their side, did their best; and, within a few days, we observed a marked change. Here are some proofs of it.

In the first place, as soon as the call for prayers was heard, all hastened thither, [119] like famished persons to a feast. Secondly, when we went to get them to come and be instructed, they put everything aside,—no matter what there might be to prevent them, or what time of the day it was. Thirdly, they brought me the drums and other superstitious instruments which the Jugglers, who practice the trade of sorcery, use when they have recourse to the Demons whom they invoke. Fourthly, as the day did not suffice for them, they came for me at night to teach them in their cabins, where I was listened to as if I were an Angel from Heaven. Fifthly, the older people exhorted the youths to listen attentively, and to remember my instructions well, in order that they might, when they had more leisure, learn from the young men what these should have learned from me. The fervor was general. Although many asked [120] for baptism, during the ten days that I spent there, I did not deem it advisable to grant this so soon,—

plus de loisir ce qu'ils auroient appris de moy. La ferueur estoit generale, quoy que plusieurs demandoient [120] le baptême l'espace de dix iours que ie demeuray là, ie ne iugeay pas à propos de le confier si tost, sinon aux vieilles gens, pour qui ie craignois vne mort plus prochaine. I'y remarquay entr'autres vn vieillard aueugle de quatre-vingts ans, homme de bon sens, & qui conceuoit parfaitement bien nos mysteres, il repetoit & enseignoit aux autres ce qui estoit le plus difficile. Cét homme quoy qu'aueugle, estoit chery & honoré de ses gens, il ne cessoit de s'estonner d'auoir si long-temps vescu, sans auoir bien conneu ny pensé à l'Autheur & au Maistre de nos vies. Dieu ce semble, ne reseruoit ce bon vieillard que pour le Baptême.

La famine contraignit cette assemblée de se dissiper. Ils me coniurerent de retourner dans vn an, avec des affections si tendres, que [121] mon cœur en estoit tout consolé. Je laissay ma Chapelle entre les mains du Capitaine, pour gage que ie les viendrois reuoir. Les Neophytes me demandoient des chapelets, pour donner à ceux qu'ils pourroient rencontrer dans les bois, afin de leur enseigner à le dire, & les disposer au Baptême, comme ils ont accoustumé de faire. Je leur donnay ce que i'en auois de reste, à la reserue de quelques-vns que i'enuoyay par present à des Capitaines de quelques Nations tirant plus vers le Nord, pour les inuiter à venir les années suiuant. Je crois que cela aura son effet; si ces chapelets estoient plus beaux tout iroit mieux: il n'y a pourcelene qui soit prisee à l'égal, non pour autre cause, sinon parce qu'ils les considerent comme des choses saintes & dediées à Dieu. Le zele de conuertir les ames [122]

except in the case of the old people, for whom I feared approaching death. I observed, among others, a blind old man, eighty years of age,—a man of sound sense, who thoroughly understood our mysteries. He repeated and taught to the others what was most difficult. This man, though blind, was beloved and honored by his people. He was continually astonished that he had lived so long without knowing well or thinking of the Author and Master of our lives. It seemed as if God had reserved this good old man solely for Baptism.

Hunger compelled this gathering to disperse. They begged me to return in a year from that time, with such tender affection that [121] my heart was quite consoled. I left my Chapel in the hands of the Captain, as a pledge that I would come and see them again. The Neophytes asked me for rosaries, to give to those whom they might meet in the woods,—that they might teach them to say these, and prepare them for Baptism, as they are in the habit of doing. I gave them all that I had left, except a few, which I sent as presents to the Captains of some Tribes further to the North, to invite them to come in the following years. I think that this will produce its effect; if the rosaries were handsomer, it would be all the better. No porcelain beads are so highly prized, and for no other reason than that they look upon them as holy things, dedicated to God. Zeal for the conversion of souls [122] is, as it were, natural to these good Attikamegue peoples. Husbands win their wives to God, and wives draw their husbands to him; parents teach their children, and the children win their fathers and mothers; in a word, this country is a good soil,

est comme naturel à ces bons peuples Attikamegues; les maris gagnent leurs femmes à Dieu, & les femmes attirent leurs maris: les parens instruisent les enfans, & les enfans gagnent leur pere & mere; en vn mot ce païs est vn bon terroir, où la semence de la foy rend son fruit au centuple. Il y a dans tous ces quartiers-là quantité d'autres Nations, plus que nous n'en pourrions baptizer, eussions nous encor quarante ans à viure, & ces gens n'ont aucun commerce avec nous. C'est de là que les Hurons, auant que leur païs fut defolé, tiroient quasi tous leurs Castors, qui maintenant n'estans plus diuertis ailleurs viendront à nos habitations Françoises, pourueu que l'Iroquois ne trouble point nostre repos.

Nous retournâmes par vn chemin, tout autre que celui que [123] nous auions tenu en allant, nous passâmes par des torrens quasi continuels, par des precipices, & par des lieux pleins d'horreur en toutes façons. En moins de cinq iours nous fîmes plus de trête-cinq portages, & quelques-vns d'une lieuë & demie. C'est à dire, qu'il faut alors porter sur ses épaules son canot & tout son bagage, & cela avec si peu de viures, que nous estions dans une faim continue, quasi sans force & sans vigueur; mais Dieu est bon, & ce nous est trop de faueur de consommer nos vies & nos iours à son saint seruice. Au reste les fatigues & les peines qui m'eussent fait peur au seul recit, ne m'ont pas endommagé la santé. Nous fûmes de retour aux trois Riuieres le 18. du mois de Iuin.

Depuis ce que ie viens d'escrire, i'ay eu quelque scrupule d'auoir [124] obmis quantité de guerifons, qui ont esté comme miraculeuses, par les prieres que

wherein the seed of the faith produces a hundred-fold. In all these regions there are many other Tribes,—more than we can baptize, even if we had still forty years to live; and those people have no intercourse with us. It is from them that the Hurons, before their own country was desolated, obtained nearly all their Beavers,—the supply of which, being no longer diverted elsewhere, will now come to our French settlements, if the Iroquois do not disturb our repose.

We returned by an entirely different road from that which [123] we had followed when going there. We passed almost continually by torrents, by precipices, and by places that were horrible in every way. In less than five days, we made more than thirty-five portages, some of which were a league and a half long. This means that on these occasions one has to carry on his shoulders his canoe and all his baggage, and with so little food that we were constantly hungry, and almost without strength and vigor. But God is good, and it is only too great a favor to be allowed to consume our lives and our days in his holy service. Moreover, these fatigues and difficulties—the mere recital whereof would have frightened me—did not injure my health. We returned to three Rivers on the 18th of the month of June.

Since writing the above, I have felt somewhat uneasy in my conscience because I have [124] omitted to mention many cures that seemed miraculous, and were obtained through the prayers that these good people say with their rosaries. They have a great devotion for the blessed Virgin, for their Guardian Angel, and for the Saints whose names they bear. I was also afraid of being too diffuse, and, for that

font ces bonnes gens avec leurs chapelets. Leur deuotion est grande à la sainte Vierge, à l'Ange Gardien, & aux Saints dont ils portent le nom. I'ay aussi eu crainte d'estre trop long, & à cause de cela i'ay obmis quantité de sentimens de pieté de ces bons Neophytes. Dieu en fera glorifié dedans le Ciel, où nous verrons veritablement que sa bonté est par tout égale à elle-mesme, & qu'il n'a pas moins d'amour pour de pauvres Barbares, qu'il en a eu pour ceux qui depuis plusieurs siècles ont mis en luy tout leur amour.

I'espere au Printemps prochain faire le mesme voyage, & pousser encore plus loin iusqu'à la mer du Nort, pour y trouver de nouveaux peuples, & des Nations entieres, où [125] la lumiere de la foy n'a iamais encore penetré.

Depuis ce voyage, les Iroquois sont entrez dans ce païs, qui sembloit quasi inaccessible. Vous diriez que les Predicateurs de l'Evangile, la Foy & les Croix, se font toujours compagnie en la Nouvelle France. Aussi-tost que quelque Pere seme la foy en quelque nouvelle contrée, aussi-tost les maladies ou les guerres le suivent. La lettre suivante, écrite depuis le voyage dont nous venons de parler, en est vne preuve évidente. Dieu fait voir dans ce procédé, que ce n'est pas l'éloquence humaine qui persuade nostre creance, & qui engendre la foy dans des ames qui ne voyent Iesus-Christ qu'en sa Croix. Il n'appartient qu'à vn Dieu, de faire que l'esprit d'un homme Barbare, fort attaché à ses sens, croye qu'une doctrine [126] est sainte & bonne, qu'il ne peut quasi embrasser, qu'en embrassant les persecutions ou la mort.

reason, I did not mention many pious sentiments of these good Neophytes. God will be glorified thereby in Heaven, where we shall verily see that his kindness is everywhere alike in its quality, and that he has no less love for poor Barbarians than he has for those who, for many centuries, have made him the object of all their affections.

I hope next Spring to make the same journey, and to push still farther toward the North sea, to find there new tribes and entire new Nations wherein [125] the light of the faith has never yet penetrated.

Since that journey, the Iroquois have entered that country which seemed almost inaccessible. You would say that the Preachers of the Gospel, the Faith, and Crosses always accompany one another in New France. As soon as any Father sows the seed of the faith in a new country, sickness and war at once follow him. The letter given below, written since the journey just related, is a manifest proof of it. God shows by this proceeding that it is not human eloquence that persuades our belief, and begets faith in souls who see Jesus Christ only in his Cross. To a God alone it belongs to make the mind of a Barbarian, who is closely bound to his senses, believe that a doctrine [126] is holy and good which he can hardly embrace, save by embracing persecutions or death.

Lettre du Pere Jaques Buteux, écrite des trois
Riuieres au R. P. Paul Ragueneau
demeurant à Quebec.

MON R. PERE,
Pax Christi,

Les peines interieures que ie reffenty à mon depart de Sillery, où i'estois descendu par l'ordre de Vostre Reuerence, & l'abandon dans lequel me iettoit le bon Dieu, estoient fans doute des prefentimens & des auant-gouts de la croix que ie deuois rencontrer, & du calice que ie deuois boire à mon arriuée aux trois Riuieres. Cette croix m'a esté dautant plus sensible, que plus ie me trouuois coupable de la [127] perte de quelques Catechumenes morts fans Baptême, & que i'auois plus de sujet de m'attrister du massacre de quelques braues Neophytes, qui auançoient mille fois plus que moy le Chrifianisme parmy les peuples que Dieu m'a donnez en charge.

Les Iroquois font entrez dans le païs des Attikamegues, iufques au lac nommé Kifakami; ie n'aurois iamais creu qu'ils euffent pû trouuer ny aborder ce lac avec leurs canots: nous marchafmes enuiron vingt iours fur les neiges, au voyage que i'ay fait en ces contrées, deuant que de le rencontrer; la longueur des chemins, les courrans d'eau, les torrens horribles & tres-frequens, n'ont pas empesché que ces Barbares n'ayent esté furprendre vingt-deux personnes dans les tenebres de la nuit. Il n'y auoit que [128]

Letter of Father Jaques Buteux, written from
three Rivers to Reverend Father Paul
Ragueneau, residing at Quebec.

MY REVEREND FATHER,
Pax Christi.

The inward sorrow that I felt on leaving Sillery, whither I went by Your Reverence's order, and the state of abandonment into which the good God cast me, were no doubt but presentiments and foretastes of the cross that I was to meet with, and of the chalice that I was to drink, on my arrival at three Rivers. I felt this cross all the more, because I considered myself guilty of the [127] loss of some Catechumens, who had died without Baptism; and I had more reason to grieve for the death of some brave Neophytes who advanced Christianity, a thousand times more than I, among the tribes whom God has placed under my charge.

The Iroquois penetrated into the country of the Attikamegues, as far as the lake called Kisakami.² I would never have thought that they could have found or reached that lake with their canoes. On the journey that I made to those regions, we walked about twenty days on the snow, before coming to it. The length of the road, the currents of water, the horrible and very frequent torrents, did not prevent those Barbarians from going thither, and surprising twenty-two persons in the darkness of night. There were only [128] three men in their cabin who

trois hommes dans leur cabane, qui se font deffendus vaillamment, tous les autres n'estoient que des femmes & des enfans, qui apres la mort de ces trois braues combatans ont esté liez & garotez, & entraînez comme des victimes, au païs des feux & des flammes.

Vne cabane voisine remplie de femmes, dont les maris estoient allez à la chasse, entendans le bruit du combat, & les cris & les gemiffemens de leurs voisines, se fauuerent à la faueur de la nuit: leurs maris retournans de la poursuite des bestes, furent bien estonnez de voir leurs compatriotes maffacrez, & leurs femmes en fuite. Se doutans bien qu'elles auroient tiré vers nos quartiers, ils font venus chercher le mesme azyle. Je crains fort que ceux qui font répandus à l'entour de ce lac ne soient mis à mort cét [129] Hyuer par ces mesmes Barbares, qui les surprendront dautant plus aisément, que ces pauvres peuples pensent estre en asseurance.

Ceux qui se font venus ietter entre nos bras, font tres-dignes de compassion, tant pour la perte de leurs amis, que pour n'auoir pas eu le moyen de chasser & de ramasser des pelteries, qui font la monnoye dont ils acheptent des François leurs vestemens, & la pluspart de leurs viures; en vn mot ils font dans la derniere necessité: le moyen de viure & de ne les pas secourir? ils font Chrestiens & vrais Chrestiens. Tant s'en faut que cette grande affliction les abbate, ou les rende stupides, ou moins affectionnez à la foy; au contraire ils font plus ardens à remercier Dieu, à le benir, à se conformer à ses saintes volontez. Leur seule & vnique demande iusques [130] à maintenant dans vne necessité si pressante, n'a esté que des prieres pour ceux qui ont esté tuez, & pour ceux

defended themselves valiantly; all the others were but women and children, who, after the death of the three brave warriors, were tied and bound, and dragged away as victims to the land of fire and flames.

A neighboring cabin was full of women whose husbands had gone out hunting; and when they heard the noise of the combat, and the cries and groans of their neighbors, they fled, under cover of the darkness. When their husbands returned from their pursuit of game, they were greatly surprised to find their countrymen massacred, and their wives in flight. Thinking that they were sure to have gone toward our quarter, they came to seek the same refuge. I greatly fear that those who are scattered about that lake will be put to death, this [129] Winter, by those same Barbarians,—who will surprise them all the more easily, since those poor people think they are in safety.

Those who have come to throw themselves into our arms are most worthy of compassion, both on account of the loss of their friends, and because they have not been able to hunt and collect furs,—which are the money wherewith they buy their clothes, and most of their food, from the French. In a word, they are in dire necessity. How can we live, and not succor them? They are Christians, and true Christians. This great affliction is far from casting them down, or making them indifferent, or less affectionate toward the faith. On the contrary, they are more eager to thank God, to praise him, and to conform to his holy will. So far, their sole and only request, [130] in so pressing a necessity, has been merely for prayers on behalf of those who have been killed; and for those who are captives, that God may

qui font captifs, à ce que Dieu leur donne la force de souffrir en Chrétiens, & persévérer en la foy.

L'un d'eux m'est venu trouver ce matin, il a perdu dans cette défaite, son père, sa femme, trois de ses enfans, trois de ses jeunes frères, une sienne sœur, & dans les ressentimens de cette grande affliction qui le touche vivement, sa bouche n'a jamais proféré aucune parole de murmure; il bénit Dieu avec une foy qui me ravit, ces épreuves sont grandes. Dieu fait voir qu'il est Dieu dans le cœur de ces braves Neophytes. Ce bon Chrétien est privé de la femme la mieux faite & la plus accomplie que j'aye point vue dans ces Nations: elle estoit [131] bonne ménagère, grandement industrieuse, fort libérale, très-courageuse, modeste, charitable, humble au possible, & par dessus tout cela, elle avoit un zèle pour la foy & pour le salut du prochain, qui passe au delà de ce que j'en puis dire: c'est ce zèle qui la rendue captive, & qui l'a fait tomber entre les mains de l'ennemy; car étant invitée de se retirer dans les terres du côté de Tadoussac, pays inconnu aux Iroquois; le desir qu'elle eut d'aider les Catechumenes du lac Kifagami, la fit demeurer au quartier où elle a été prise. Elle a depuis quelque temps gagné à Iesus-Christ plus de vingt-cinq familles, elle a tellement changé le cœur de son mary par sa douceur & par sa condescendance, & par une vertu vraiment solide, que d'un homme farouche & sauvage, elle en a fait un Chrétien doux [132] comme un agneau. Il y a plus de six ans qu'ils ne manquoient pas de traverser de grands dangers, & faire de longs chemins, pour se venir confesser & communier en son temps. Leur dessein estoit de venir passer cet Hyver auprès

give them strength to suffer as Christians, and to persevere in the faith.

One of them came to see me, this morning. In that disaster he lost his father, his wife, three of his children, three of his young brothers, and a sister; but in the sorrow of that great affliction, which touches him deeply, his lips uttered not a word of complaint; he praised God, with a faith that delighted me. These trials are great. God shows that he is God in the hearts of these brave Neophytes. This good Christian is deprived of a wife, one of the most comely and accomplished women that I have seen among these Tribes. She was [131] a good house-keeper, very industrious, most generous; very courageous, modest, and charitable; as humble as possible; and, above all, she had a zeal for the faith, and for the salvation of her neighbor, exceeding all that I can say of it. This zeal has made her a captive, and has caused her to fall into the hands of the enemy; for, when she was invited to withdraw inland in the direction of Tadoussac, which is a country unknown to the Iroquois, the desire that she felt to go and help the Catechumens of lake Kisagami induced her to remain in the quarter where she was captured. Within a short time, she has won to Jesus Christ more than twenty-five families. She has so completely changed the heart of her husband by her gentleness and compliance, and by a truly solid virtue, that from a fierce and savage man she has made of him a Christian, meek [132] as a lamb. For more than six years, they did not fail to expose themselves to great danger, and to perform long journeys, to come to confession and communion at the appointed time. They had intended to pass this Winter near

de nous, pour se perfectionner en la foy dans les exercices du Christianisme.

I'aurois beaucoup de choses à dire des autres qui ont esté tuez ou faits captifs, notamment du pere de celuy dont ie viens de parler, à qui on auoit donné le nom d'Antoine en son Baptême, sa foy, son zele, sa pieté interieure, sa patience, & ses autres vertus estoient rares; il auoit sur tout vne presence de Dieu si remarquable, qu'on auroit de la peine de croire ce que i'en pourrois dire, c'est assez que Dieu le sçache, & qu'il soit la recompense de ses bonnes actions.

[133] Je ne sçay encor où les Sauvages qui sont icy iront faire leur grande chasse de l'Hyuer; on a inuité les Attikamegues, dont ie viens de parler, de descendre à Sillery: ces bonnes gens ont répondu, qu'ils n'auoient point d'autre volonté que celle de leur Pere, & que nonobstant qu'ils fussent icy en plus grand danger qu'à Sillery, qu'ils vouloient demeurer au lieu que Dieu leur ordonneroit par la bouche de celuy qui gouuernoit leurs ames. Je me trouue bien en peine, ne sçachant quel conseil leur donner: si ie les retiens aupres de moy, comme ie ne puis leur donner tout le secours que ie fouhaiterois, ils s'écarteront de temps en temps pour aller à la chasse, & ils pourront tomber dans les embusches des Iroquois. De vous les enuoyer, comme vous estes desia beaucoup chargez de quantité [134] de Hurons & d'Algonquins, ie ne m'y puis quasi refoudre. Et eux & moy auons peine de nous separer, ce sont mes hostes & mes nautonniers, ce sont eux qui m'ont conduit & mené dans leur païs, & qui m'y doiuent encor mener au Printemps prochain. Ils ont fait des presens de toute leur porcelene aux Nations plus esloignées, afin de se trouuer au temps & au lieu destiné, pour

us, to perfect themselves in the faith and in the Christian exercises.

I could say many things about the others who were killed or taken captive, especially of the father of him whom I have just mentioned,— who had received the name of Antoine in his Baptism. His faith, his zeal, his inward piety, his patience, and his other virtues were extraordinary. He enjoyed, above all, the presence of God to so remarkable a degree that it would be difficult to believe what I might say of him. It is sufficient that God knows it, and that he will be the reward of his good deeds.

[133] I do not yet know where the Savages who are here will go for their great Winter hunt. The Attikamegues, of whom I have just spoken, have been invited to go down to Sillery. These good people replied that they had no other will than that of their Father; and that, although they were in greater danger here than at Sillery, they wished to remain in the place that God should ordain for them through the mouth of him who guided their souls. I am greatly embarrassed, for I know not what advice to give them. If I keep them near me, they will, as I cannot give them all the assistance that I would desire, disperse from time to time to hunt, and may fall into the ambushes of the Iroquois. To send them to you, as you are already burdened with many [134] Hurons and Algonquins, I can hardly make up my mind. And both they and I find it very difficult to part; they are my hosts and my boatmen; it is they who have conducted and conveyed me to their country, and who are to take me there again, next Spring. They have given all their porcelain in presents to the more remote Tribes, to induce them to

m'entendre parler des myſteres de noſtre foy. S'ils prennent reſolution de deſcendre à Quebec ou à Sil- lery, i'ay quelque penſée de les fuiure, ſi V. R. l'a pour agreable, afin qu'en partant d'aupres de vous au Printemps pour retourner en leur païs, ie les puiſſe accompagner. Je me recommande à ſes ſaincts Sacrifices, ce 4. de Nouembre 1651.

Voicy vne autre lettre dictée par vn Capitaine Chre- ſtien, nommé [135] Noël Negabamat ou Tekoïerimat, & enuoyée à vn Pere de la Compagnie de I E S V S, repaſſé en France depuis quelque temps, pour les affaires de ces nouuelles Eglifes: on fera bien aïſe de voir la naïueté de ces peuples.

PERE le Jeune, tu es mon Pere & mon amy entiere- ment. Je te dy que ie garderay toujours la foy & la priere, ie n'oublieray iamais ce que tu m'as enſeigné: iamais ie ne perdray courage en la foy, i'obeïray toujours aux commandemens de celuy qui a tout fait. I'ay cette penſée que ie tiendray ferme, & quand ie ferois tout ſeul de croyant, ie croiray & prieray toujours iuſqu'à la mort.

Je te dis encor, que ie voulois aller en France pour te voir, mais on m'en a empeſché; on m'a enuoyé [136] au païs des Abnaquiois & des Anglois, qui leur font voifins, pour leur demander du ſecours contre les Iroquois. I'ay obey à ceux qui m'ont enuoyé, mais mon voyage a eſté inutile, l'Anglois ne répond point, il n'a pas de bonnes penſées pour nous, cela m'attriſte fort: nous nous voyons mourir & exter- miner tous les iours.

Pour toy, mon Pere, aye le cœur ferme & conſtant,

attend at the appointed time and place, to hear me speak of the mysteries of our faith. Should they decide to go down to Quebec or to Sillery, I have some idea of following them, if Your Reverence agree thereto,—so that, when they leave your vicinity in the Spring to return to their own country, I may be able to accompany them. I commend myself to your holy Sacrifices, this 4th of November, 1651.

Here is another letter, dictated by a Christian Captain named [135] Noël Negabamat, or Tekouerimat, and sent to a Father of the Society of JESUS, who went back to France some time ago on account of matters respecting these new Churches. The reader will be pleased to observe the simplicity of these people.

FATHER le Jeune, thou art my Father, and wholly my friend. I say to thee that I will always keep the faith and the prayer; I will never forget what thou hast taught me; I will never lose courage in the faith; I will always obey the commandments of him who has made all. I have this thought, that I shall remain steadfast; and that, even were I the only believer, I will believe and pray always, until death.

I tell thee, also, that I wished to go to France to see thee, but that I was prevented from doing so. I was sent [136] to the countries of the Abnauquois and of the English, who are their neighbors, to ask them for assistance against the Iroquois. I obeyed those who sent me, but my journey was in vain. The Englishman replies not; he has no good thoughts for us. This grieves me much; we see ourselves dying and being exterminated every day.

For thy part, my Father, be firm and constant

parle au grand Capitaine des François, encourage les autres Capitaines, visite les fouuent, porte les à deffendre ceux qui croyent en celuy qui a tout fait: Les Iroquois font foibles, vous estes forts: les Iroquois font en petit nombre, vous autres vous estes en grand nombre; si vous vouliez tout de bon destruire nostre ennemy, vous le feriez, & vous nous donneriez vne autre fois la vie.

[137] Je te parle derechef, mon Pere, fouuienne toy de ne nous pas priuer tout à fait de ta presence. Je compte tous les Hyuers depuis ton absence, nous allons entrer dans le troisiéme, c'est assez; retourne, ie te prie, en nostre país viens voir tes anciens amis & tes enfans spirituels.

Je t'enuoye vne robe pour te couvrir, afin que tu n'aye point de froid dans le vaisseau, quand tu reuiendras: disposes-en neantmoins comme tu voudras, tu en es le maistre: si vn de tes amis l'agrée tu luy peux donner, car les François ne te laisseront pas auoir froid dans leurs nauires.

Prie Dieu pour moy, pour ma femme & pour mes enfans; i'en ay encore trois, vn garçon de six ans, vne fille de quatre ans, & vn petit fils au maillot. Souuent nous parlons de toy au Pere Dequen, qui est [138] maintenant nostre Pere, il nous parle aussi de toy fort fouuent, il a grand desir de te voir: Nous prions celuy qui a tout fait pour toy, & pour ceux qui nous assistent & qui ont pitié de nous. Ma consolation est, que si ie ne te voy plus en terre, ie te verray au Ciel. C'est Noël Tekoüerimat qui t'écrit.

Voicy encore vne lettre du Pere Martin Lyonne adreffée de la Rochelle à Paris, au Pere Procureur

of heart; speak to the great Captain of the French; encourage the other Captains, visit them often, and induce them to defend those who believe in him who has made all. The Iroquois are weak, but you are strong; the Iroquois are few in number, but you are very numerous. If you wish to destroy our enemy utterly, you will do it, and give us life once more.

[137] I speak to thee once more, my Father. Remember that thou must not deprive us entirely of thy presence. I count all the Winters since thy departure; we are about to enter upon the third. That is enough; return, I beg thee, to our country; come and see thine old friends and thy spiritual children.

I send thee a robe wherewith to cover thyself, so that thou mayst not be cold on the ship, when thou returnest. Dispose of it, however, as thou choosest; thou art the master of it. If it should please any one of thy friends, thou mayst give it to him, for the French will not let thee be cold in their ships.

Pray to God for me, for my wife, and for my children; I have still three,—a boy six years old, a daughter of four years, and a little son in swaddling-clothes. We often speak of thee to Father Dequen who is [138] now our Father; he also very often speaks to us of thee. He is very anxious to see thee. We pray to him who has made all, for thee, and for all who assist us and have pity on us. My consolation is, that, if I no longer see thee on earth, I shall see thee in Heaven. It is Noël Tekouerimat who writes to thee.

Here is another letter from Father Martin Lyonne, written from la Rochelle to Paris, to the Father

des Missions de la Compagnie de IESVS, en la Nouvelle France, on y verra le succès du voyage qu'il vient de faire en Canada; ce n'est qu'une fuite de croix, qu'il faut tâcher de porter d'aussi bonne grace en l'ancienne France qu'on les porte en la Nouvelle.

[139] MON R. PERE,
Pax Christi,

Celle-cy vous fera part de nos biens & de nos maux, de nos ioyes & de nos tristesses. Je ne sçay si i'oserois dire que nous soyons arriuez à bon port, puis que nous trouuons vn mal-heur dans nostre bon-heur, & qu'il nous faut chanter le Pseaume *Miserere mei Deus*, au lieu d'entonner le *Te Deum laudamus*, que nos Matelots font ordinairement retentir quand ils sont arriuez au terme de leur voyage. Je vous déduiray nos auantures en détail.

Nous ne fortîmes l'an passé de la Rochelle que le seizième de Juillet, faison dans laquelle les vents de Nord & de Nordest ne regnent guere, ce qui nous a causé une longue & fâcheuse traufferie. Estans enfin arriuez à Quebec le quatorzième [140] d'Octobre, nous en sommes partis le seizième de Novembre. Iamais aucuns vaisseaux n'estoient sortis si tard de ces contrées: pas un des habitans ne s'est voulu embarquer, ny pour les affaires particulieres, ny pour les publiques, craignans les glaces du grand fleuve S. Laurens, & les tempestes de la mer: Je ne sçay s'ils auoient un pressentiment de ce qui nous deuoit arriuer, mais ie sçay bien que nous auons esté battus de toutes fortes de vents & de tempestes. Nous croy[i]ons tous que le commencement de Decembre seroit la fin de nostre vie, la furie des vents déchainez dura

Procuror for the Missions of the Society of JESUS in New France. In it will be seen the result of the voyage which he has just made to Canada. It is but a succession of crosses, which one must bear with as good a grace in old as they are borne in New France.

[139] MY REVEREND FATHER,
Pax Christi.

This will inform you of our good and of our evil fortune, of our joys and of our sorrows. I know not whether I should say that we have arrived safe in port, because we find unhappiness in the midst of our happiness, and have to chant the Psalm *Miserere mei Deus* instead of intoning the *Te Deum laudamus*, with which our Mariners cause the air to resound when they reach the end of their voyage. I shall relate our adventures in detail.

We left la Rochelle last year only on the sixteenth of July, at which season the North and Northeast winds blow but little; and this occasioned a long and unpleasant passage. We reached Quebec at last, on the fourteenth [140] of October, and left it on the sixteenth of November. Never have ships sailed from those countries so late in the year; not one of the inhabitants would embark, either for his private affairs or on public business, for they feared the ice in the great river St. Lawrence, and storms on the sea. I know not whether they had a presentiment of what was to happen to us; but I do know that we were beaten by all sorts of winds and tempests. We all thought that the beginning of December would be the end of our lives. The fury of the unchained winds lasted eight days; during that time we were struck by such a heavy sea that about eighty

huiet iours; nous receufmes dans ce temps-là vn coup de mer si violent, que la quantité d'environ quatre-vingt poinffons de cailloux, & huiet gros canons démontez, qui seruoient de leste à nostre nauire [141] pour le tenir en estat, & toutes les marchandises, & nos boiffons, & nos pois, qui faisoient pour lors l'vnique mets de nostre table; en vn mot, tout ce qui estoit dans le fonds du vaisseau fut renuerfé, bouleuerfé, & ietté pesle-mesle sur vn costé de nostre nauire, ie ne sçay comme les canons ne le creuerent point; il estoit si fort à la bande, & tellement couché, que l'eau entroit par dessus le bord, nos mats de hunes furent rompus, le biscuit qui nous restoit tout moüillé, chacun crioit misericorde. Nous demeurafmes environ vne heure en cét estat, & si le coup qui nous y auoit mis eut redoublé (ce qui arriue tres-souuent) le vaisseau eut renuerfé & coulé à fond, mais la saincte Vierge arresta ce coup par vn vœu que nous luy fîmes, & que nous auons executé. Je ne sçay comme ce costé [142] du nauire, chargé de tant de canons & de cailloux, & de poinffons, se feroit pû redresser sans miracle.

Enfin apres auoir effuyé cette tempeste, & d'autres moindres qui nous affaillirent encor, nous arriuasmes la nuit de Noël au lieu où nous pensions trouuer du repos, & faire nos deuotions: ce n'estoient que réjoüissance, la ioye paroissoit sur le visage de tout nostre monde resuscité; nous tapissions la chambre du Capitaine de tout ce qu'il y auoit de plus beau dans le nauire, pour y celebrer la saincte Messe le iour de Noël; quand tout à coup nous entendîmes le tonnerre de deux canons chargez à balles, tirez sur nostre nauire; ce bruit dans les tenebres de la

puncheons of stones and eight large dismounted cannons,—that served as ballast for our ship, [141] to keep her steady,—all the merchandise, our water-casks, and our peas,—which then supplied the only food for our table,—in a word, everything in the hold of the vessel, shifted, rolled over, and was thrown pell-mell on one side of our ship; and I know not what prevented the cannons from bursting a hole through her. She careened and lay over, to such an extent that the water poured in over the side; our topmasts were carried away; the biscuit that remained was all soaked; and every one cried for mercy. We remained about an hour in that position and had we shipped another such sea (as very frequently happens), the vessel would have upset and gone to the bottom. But the blessed Virgin saved us from this, in consequence of a vow that we made to her, and which we have performed. I know not how [142] the ship, borne down as she was on one side by the weight of so many cannons, stones, and puncheons, could ever have righted herself without a miracle.

Finally, after weathering this storm, and other lesser ones that also beset us, we reached, on Christmas eve, the place where we expected to find rest, and to perform our devotions. There was nothing but rejoicing; gladness beamed on the countenances of all our people, saved from a watery grave. We were adorning the Captain's cabin with the finest of everything in the ship, in order to celebrate holy Mass on Christmas day; when suddenly we heard the report of two shotted cannons firing on our ship. This noise, in the darkness of the night, silenced us. We were between isle de Ré and that part of the mainland called Chef de [143] bois. We afterward

nuit nous ietta dans le silence. Nous estions entre l'isle de Ré & le lieu de la terre ferme, qu'on nomme Chef de [143] bois; nous oüyfmes en fuite des hommes qui crioient à pleine teste, amene, amene, les voiles basses, mouillez l'ancre, autrement on vous enuoye cinquante volées de canon. Dieu fçait si nous fufmes surpris à ces paroles; comme nous ne fçauions rien de ce qui se passe à present en France, nous creufmes que c'estoient quelques vaisseaux du Roy, fur lesquels nous auions pris le deffus du vent par mégarde, la nuit nous empeschant de les reconnoistre. Nous amenons nos voiles, nous mouillons l'ancre, & voila quatre chaloupes chargées de soldats & de matelots qui nous abordent; ces gens fautent dans nostre vaisseau, ils rompent les coffres, ils pillent tout ce qu'ils rencontrent, ils conduisent nostre Capitaine vers celuy qui commande cinq ou six vaisseaux qui sont en cette emboucheure, [144] & pour trancher court, on emmene nostre nauire en Broüage. Pour moy ie me suis retiré à la Rochelle avec nostre frere Pierre feoté, qui est repassé en France pour sa fanté.

Ce ne sont pas là toutes nos auãtures, nous estions partis de Quebec deux vaisseaux de compagnie, l'un nommé le S. Ioseph, dont ie viens de parler, & l'autre appellé la Vierge; nous nous sommes toujours accompagnés dans le grãd fleuve iusques au sortir des terres que nous nous separafmes: or comme ce dernier vaisseau estoit bien meilleur de voile que le nostre, nous le croy[i]ons trouuer au port arriué bien longtemps deuant nous, & cependant il ne paroist point, cela nous fait coniecturer que les tempestes qui nous ont pensé abyfmer l'ont englouty, & nostre

heard men's voices, calling out: "Bring to! Bring to! Down with your sails; drop your anchor, or we will send you a broadside from fifty cannons!" God knows how astonished we were at these words. As we knew nothing of what was passing in France at the time, we thought that these were some of the King's ships, to windward of which we had inadvertently placed ourselves; for the darkness prevented us from recognizing them. We lower our sails, cast anchor, and are boarded by four boat-loads of soldiers and sailors, who leap into our ship, break open the lockers, and pillage everything they can find. They take our Captain before the person commanding five or six vessels that lie in that estuary; [144] and, to cut short, our ship is taken to Brouage. For my part, I went to la Rochelle with our brother Pierre feoté, who has come back to France for his health.

Those are not all our adventures. We started from Quebec, two vessels in company,—one called the *St. Joseph*, of which I have spoken; and the other *la Vierge*. We kept company all the time we were in the great river, until we left the land behind, when we became separated. Now, as the latter ship was a much faster sailer than ours, we thought that she would reach port long before us; and yet she has not made her appearance. This leads us to believe that the storms that nearly wrecked us have destroyed her; and our conjecture is all [145] the better founded, because that ship was weak, and had great trouble in reaching Canada, for she leaked very much throughout the whole passage. So much for our voyage. I say nothing of the country; the letters and the Relation, which I send you in advance, will tell you everything. I would merely

coniecture est dautant [145] mieux fondée, que ce vaisseau estoit foible, & qu'il auoit bien eu de la peine d'arriuer en Canada, faisant grande eau dans toute la trauerfée. Voila ce qui concerne nostre voyage, ie ne vous dis rien du païs, les lettres & la Relation que ie vous enuoye par auance diront tout. Je vous prieray seulement de penfer de bonne heure où vous pourrez trouuer dequoy enuoyer à nos Peres, & aux pauvres Sauvages, qui fuyans les feux des Iroquois, se viennent tous les iours ietter entre leurs bras, n'ayant que la foy & le Christianisme pour toutes richesses. N'attendez aucun secours du païs, ce qu'il a coustume de donner pour vne partie de la subsistance de nos Missions est perdu. Ceux à qui les deux vaisseaux & les marchandises dont i'ay fait mention appartenoient, ne peuuent pas nous assister apres vne [146] si grosse perte. Dieu soit beny de tout. *Quod bonum erat in oculis suis fecit.* Il faut adorer sa prouidence & se confier en ses bontez. Je me recommande à vos saincts Sacrifices, en attendant que i'aye l'honneur de vous voir,

Mon R. P.

A la Rochelle ce 27.
de Decembre 1651.

Vostre tres-humble & affectionné
seruiteur en Nostre Seigneur,
MARTIN LYONNE.

On n'a ouy aucune nouuelle du vaisseau dont il est parlé dans cette lettre depuis qu'elle est écrite.

FIN.

beg you to consider, as soon as possible, where you can find something to send to our Fathers, and to the poor Savages who, flying from the Iroquois fires, throw themselves into their arms every day, having but faith and Christianity for their sole wealth. Expect no help from the country. What it is accustomed to give for a portion of the support of our Missions is lost. Those to whom belonged the two ships and the merchandise that I have mentioned, cannot assist us after [146] so heavy a loss. God be praised for all. *Quod bonum erat in oculis suis fecit.* We must adore his providence, and confide in his goodness. I commend myself to your holy Sacrifices, until I have the honor of seeing you.

My Reverend Father,

At la Rochelle, this
27th of December, 1651.

Your most humble and affectionate servant in Our Lord,
MARTIN LYONNE.

No news has been received of the ship mentioned in this letter, since it was written.

END.

Permiffion du R. P. Vice-Prouincial.

NOVS Charles Lalemant, Vice-Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au fleur Sebastien Cramoify, Imprimeur ordinaire du Roy & de la Reyne, Bourgeois & ancien Efcheuin de cette ville de Paris, l'impreffion des Relations de la Nouuelle France. Fait à Paris ce 3. iour de Fevrier 1652.

C. LALEMANT.

Permission of the Rev. Father Vice-Provincial.

WE, Charles Lalemant, Vice-Provincial of the Society of JESUS in the Province of France, have granted for the future to sieur Sebastien Cramoisy, Printer in ordinary to the King and Queen, Burgess and former Alderman of this city of Paris, the printing of the Relations of New France. Done at Paris, this 3rd day of February, 1652.

CHARLES LALEMANT.

Permeability of the New Fair-Vitamins.

W. H. C. FAIR, M.D., and J. H. VITAMINS, M.D.,
of the University of Illinois, Chicago, Ill.,
have published a paper in the *Journal of the
American Medical Association*, dated May 1, 1913,
entitled "The Permeability of the New Fair-Vitamins."
The authors state that the new Fair-Vitamins
are composed of the following ingredients:

LXXX

JOURNAL DES PP. JESUITES

en l'année 1652

SOURCE: We follow the original MS., in Laval University library, Quebec.

Journal des Pères Jésuites, en l'année
1652.

FEBRUARIO ANNI 1652.

LE 26^{esme} m^r le Senechal, & M^r Robineau partent de Quebec pour aller aux trois Riuieres, 15 françois de compagnie. ils arriuerent aux 3 R. le second iour de Mars, & en partirent le Ieudy de la my-Caresme. arriuerent a Quebec le Samedy suiuant 9^{esme} iour de Mars.

MARTIO.

Le second iour de Mars 12 Hurons, six Algonquins, & dix Algonquines estant partys des Trois Riuieres pour Montreal, et ayans couché dans le lac st. Pierre; le lendemain matin iour de samedy furent attaquez en chemin par les Iroquois; 3 femmes Algonquines se sauuerent, cinq Algonquins, & 2 Hurons, Eha8ennon & Achaennhak. desiderati sunt decem Huro- nes. Toratati, bruslé. A8ohonchi8anne, tue. Ora'k8i. Otara8ia. brusle. Ondiatsondi. On- nondate, en. Osondach. Atandihetsi. Ion- de'cha, & Tonnontaon fils de Hoek, qui & Ahosk8entak vocatur.

Le 8^{esme} brusla la maison de Mademoiselle de Grandmaison a l'isle d'orleans. sur les dix a onze heures du soir.

Journal of the Jesuit Fathers, in the year
1652.

FEBRUARY, OF THE YEAR 1652.

ON the 26th, monsieur the Seneschal and Monsieur Robineau leave Quebec to go to three Rivers, in company with 15 frenchmen. They arrived at 3 Rivers on the second day of March, and started thence on the Thursday of mid-Lent. They arrived at Quebec on the following Saturday, the 9th day of March.

MARCH.

On the second day of March, 12 Hurons, six Algonquins, and ten Algonquin women, having left Three Rivers for Montreal, and having spent the night on lake st. Pierre, were—on the next morning, a saturday—attacked on the way by the Iroquois. 3 Algonquin women escaped, also five Algonquins, and 2 Hurons, Ehawennon and Achahennhak. *Desiderati sunt decem Hurones,—* Toratati, burned; Athohonchiwanne, killed; Ora'kwi, Otarawia, burned; Ondiatsondi, Onnondate, en, Osondach, Atandihetsi, Ionde'cha, and Tonnontaon, son of Hoek, *qui et Ahoskwentak vocatur.*

On the 8th, Mademoiselle de Grandmaison's house at the isle of orleans was burned,

Le 30. Le P. Druillettes arriua a la pointe de Lauzon avec Iean Guerin, apres bien des fatigues; retournans de la Nouvelle Angleterre & de la Mission des Abnaquinois. Le landemain iour de Pasque il dit la messe aux habitans de la dite pointe, & le vent & les glaces le retinrent iusqu'au Mercredy, qu'il passa a Quebec.

APRILI.

*mort de la M.
S. Joseph vrsuline,
assistante.*

*Mr de LIsle fait
sousdiacre.*

Le 4. mourut sur les 8 heures du soir la Mere Marie de St. Ioseph, Assistente des Vrsulines. Le landemain elle fut enterree, apres la grande messe, qui se dit a dix heures, par le P. Hierosme Lallemant, M^r Vignal seruent de Diacre, & M^r de *Lisle de sousdiacre*. 4 de nos Peres y assisterent en surplis, les PP. Mercier, Chastelain, La Place, & Poncet. apres l'euangile, le P. Lallemant y fit vne espee de sermon. M^r le Gouverneur y assista, & multi alij.

Le 16. se representa la Tragedie du Scide, de Corneille.

Le 19. M^r de La Poterie arriua en canot des trois Riuieres avec La Bouionnier. & le s^r Le Moine, commis de Montreal, avec letres qui nous apprirent les nouuelles suiuanes de Montreal. scauoir que

Le 15 de feurier vn Algonquin, nommé par les Hurons Haasate, partit de Montreal, avec trois Hurons, Pierre Tsondeonskon. Iaques

about ten or eleven o'clock in the evening.

30th. Father Druillettes arrived at point de Lauzon, with Jean Guerin, after many fatigues,—returning from New England and the Mission to the Abnauquois. The next day,—Easter day,—he said mass to the habitants at that point; and the wind and the ice detained him till Wednesday, when he crossed to Quebec.

APRIL.

On the 4th, about 8 o'clock in the evening, died Mother Marie de St. Joseph, Assistant of the Ursulines. She was buried the next day, after high mass, which was said at ten o'clock by Father Hierosme Lallemant,—Monsieur Vignal serving as Deacon, and Monsieur de Lisle as subdeacon. 4 of our Fathers were present in surplices,—Fathers Mercier, Chastelain, La Place, and Poncet. After the gospel, Father Lallemant delivered a sort of sermon. Monsieur the Governor was present, *et multi alii*.

Death of Mother St. Joseph, ursuline assistant.

Monsieur de L'Isle serves as subdeacon.

On the 16th, there was a performance of Corneille's Tragedy, *le Scide* [*Cid*].

On the 19th, Monsieur de La Poterie arrived by canoe from three Rivers, with La Boujonier and sieur Le Moine,³ agent at Montreal, bringing letters which acquainted us with the following news from Montreal,—to wit, that,

On february 15th, an Algonquin, named by the Hurons Haasate, left Montreal with three Hurons,—Pierre Tsondeonskon, Jaques saonwaretsi, and Louys Tehoa'chia'kwan. On

saon8aretsi, & Louys Tehoa'chia'k8an. le 17. ils furent pris par 8 Annie'r. qui couperent leurs pistes prez de Montreal, & les suiurent a vne iournee d'Année Aasate s'eschappa la nuit, & arriua a Montreal le 10^{esme} de Mars. Les nouuelles qu'il rapporta furent. 1^o que les Neutres ont fait ligne avec ceux d Andasto,e contre les Iroquois. 2^o que les sonnont8e'r. allans en guerre contre les Neutres, auoient esté defaits ensorte que les femmes auoient esté contraintes de quitter sonnont8an, & se retirer a Onioñen. 3^o que les Annie'r. & sokoquinois s'entretuent. 4^o que lhyuer les Annie'r. estoient allez en guerre vers Andasto,e, dont on ne scauoit pas encore l'issüe. 5^o que Tehand8tason estoit allé luy huitiesme vers la petite Nation, à la petite guerre.

Le 4. d'Auril. le P. Buteux partit des Trois Riuieres pour sa Mission aux Atikamegues, avec Tsond8tannen Huron, & fontarabie.

Le 16. d'Auril M^r Robineau partit des Trois Riuieres pour Montreal, avec des Algonquins, qui alloient en traite a la petite Nation. il retourna le 26. aux 3 R.

Le 22. M^r des Prez se noya aux 3 R.

MAIO

Le 4^{esme} la fregate part pour Tadoussac, le P. De Quen & le P. Albanel pour leur mission.

the 17th, they were captured by 8 Annie'ronnons, who intercepted their trail near Montreal, and followed them until at a day's journey from Annice. Aasate escaped by night, and arrived at Montreal on the 10th of March. He brought back the following news: 1st, that the Neutrals have made an alliance with those of Andasto,e against the Iroquois. 2nd, that the sonnontwe'ronnons, going to war against the Neutrals, had been defeated, so that the women had been constrained to leave sonnontwan, and take refuge at Onioñen. 3rd, that the Annie'ronnons and sokoquinois are killing one another. 4th, that, during the winter, the Annie'ronnons had gone to war toward Andasto,e,—the result of which was not yet known. 5th, that Tehandoutason had gone,—he the eighth,—toward the petite Nation, as a skirmisher.

On the 4th of April, Father Buteux left Three Rivers for his Mission to the Atikamegues, with Tsondoutannen, a Huron, and fontarabie.

On the 16th of April, Monsieur Robineau left Three Rivers for Montreal, with some Algonquins who were going for trade to the petite Nation. He returned on the 26th to 3 Rivers.

On the 22nd, Monsieur des Prez⁴ was drowned at 3 Rivers.

MAY.

On the 4th, the frigate sails for Tadoussac. Father De Quen and Father Albanel leave

Mr Denys a Misk8. M^r Denys pour aller trouuer M^r de La Tour afin de se restablir vers Miscou.

Le 5^{esme} on a apperceuance des Iroquois a la coste de Lauson. vanus tamen rumor.

*Voyage aux Trois
Riuieres & a Mont-
real.*

Le 16. le Ieudy deuant La Pentecoste, nous partons de Quebec dans L'esperance M^r le Gouverneur & moy, & arriuons aux Trois Riuieres le lendemain, ayant dit la Messe au Cap. Le iour de La Trinité, 26. de May, nous partismes des Trois Riuieres pour Montreal, où nous n'arriuasmes que le lendemain a dix heures du soir. Nous en repartismes le 3 iour de Iuin, & arriuasme aux Trois Riuieres le cinquiesme. Nous repartismes des Trois Riuieres la 21^{esme}. & le lendemain nous arriuasmes a Quebec.

*Mort du P Buteux
& de 2. fran.*

Le 10^{esme} iour de May le P. Iaques Buteux en compagnie d'un françois nommé fontarabie, & d'un Huron, nommé, Thomas Tsond8tannen, fut tué par vne bande de 14. Iroquois. les deux françois demeurerent morts sur la place; le Huron fut Emmené prisonier. ce fut dans les Trois Riuieres, au troisieme portage. Le Huron se sauua du depuis des mains des Iroquois, & arriua aux Trois Riuieres le 28^{esme}. du mesme mois, qui donna nouuelle de la defaite.

Defaites des hurons.

Le 13. du mesme mois de May les Algonquins estans montez en traite aux poissons blancs, tomberent dans les embusches de cette bande des 14. qui auoient tüe le P. Buteux. ils prirent la fuite; a la reserue du fils de Iean

for their mission; Monsieur Denys, goes to find Monsieur de La Tour, in order to establish himself again toward Miscou.

*Monsieur Denys at
Miskou.*

On the 5th, some one has a glimpse of the Iroquois on the coast of Lauson; *vanus tamen rumor.*

On the 16th,—the Thursday before Pentecost,—we leave Quebec in the *Esperance*,—Monsieur the Governor and I,—and arrive at Three Rivers the next day, having said Mass at the Cape. On Trinity Sunday, 26th of May, we left Three Rivers for Montreal, where we did not arrive until ten o'clock at night the next day. We sailed again on the 3rd day of June, and arrived at Three Rivers on the fifth. We left Three Rivers again on the 21st; and the next day we arrived at Quebec.

*Journey to Three
Rivers and
Montreal.*

On the 10th day of May, Father Jaques Buteux, in company with a frenchman named fontarabie, and a Huron named Thomas Tsondoutannen, was killed by a band of 14 Iroquois. The two frenchmen remained dead on the spot; the Huron was Led away captive. This took place on the Three Rivers, at the third portage. The Huron afterward escaped from the hands of the Iroquois, and arrived at Three Rivers on the 28th of the same month, giving news of the disaster.

*Death of Father
Buteux and 2
frenchmen.*

On the 13th of the same month of May, the Algonquins, having gone up for trade to the whitefish tribe, fell into the ambushes of that band of 14 who had killed Father Buteux.

*Defeat of the
hurons.*

Baptiste. qui tira, & tua vn Iroquois. mais il eut le bras rompu. fut pris & bruslé au mesme lieu.

Le 15. Deux femmes Hurones, mere & fille, Annendok & Atondech, avec vn petit fils de quatre ans, furent pris a Montreal par vne troupe d'Iroquois de 50. ou de 60. elles s'estoient escartées pour aller querir de la chair d'un Orignac, que quatre françois y auoient tüé.

Le 16. vn Huron nommé Ahosk8entak fils de Hoek, qui auoit esté pris par les Iroquois, le second iour de Mars, retourna heureusement a Montreal.

algonquins tuez

Le mesme iour, au point du iour, onze *Algonquins* qui estoient a la chasse dans les isles du lac St. Pierre, & furent surpris & defaits par vne vintaine d'ennemys. quelques-uns se sauuerent.

Le 21^{esme}. vn canot de deux hommes, l'un françois nommé La fleur de Cognac, soldat, l'autre vn ieune Algonquin, estans allee leuer leur ligne de l'autre costé de la Riuiere, vis a vis du fort des Trois Riuieres, furent attaquez par vne descharge de 7 ou 8. coups de fusil. Le sauuage en mourut deux iours apres; le françois y fut blessé assez heureusement. l'ennemy se retira promptement estant poursuiuis de quantité de canots & chaloupes.

Le 26^{esme}. iour de La Trinité vne troupe de 50 Iroquois tüa le vacher de Montréal,

They took to flight, excepting the son of Jean Baptiste, who shot and killed an Iroquois; but he had his arm broken, and was captured and burned at the same place.

15th. Two Huron women, mother and daughter, Annendok and Atondech, with a little son four years old, were seized at Montreal by a band of 50 or 60 Iroquois. They had gone to a secluded place, in order to get some meat from a Moose, which four frenchmen had killed there.

On the 16th, a Huron named Ahoskwentak, son of Hoek, who had been taken by the Iroquois on the second day of March, returned in safety to Montreal.

The same day, at daybreak, eleven *Algonquins*, who were hunting in the islands of lake St. Pierre, were surprised and defeated by a score of enemies. A number of them escaped.

Algonquins killed.

On the 21st, two men in a canoe,—one a frenchman, named La fleur de Cognac, a soldier;⁵ the other, a young Algonquin,—having gone to raise their fish-line on the other side of the River, opposite the fort of Three Rivers, were attacked by a volley of 7 or 8 gunshots. The savage died two days later; the frenchman was wounded, but not seriously. The enemy promptly retreated, being pursued by a number of canoes and shallops.

On the 26th, the day of The Trinity, a troop of 50 Iroquois killed the cowherd at

nommé Antoine Róos, proche le costeau St Louys.

IUNIO

Le 2^{esme}. deux femmes Algonquines, eschappees des Iroquois, arriuent a Montreal, l'une estoit acouchee par les chemin, il y auoit dix iours, elles auoient esté 25 iours en chemin. l'enfant fut baptizé le mesme iour, & nommé Iean par M^r De Lauson. Nostre Gouverneur son parrain. la maraine fut Mad^{le}. Mance.

Le 3^{esme}. estant partys de Montreal, nous recueillismes a trois lieues au dessous, vn Chrestien Algonquin, nommé Mang8ch, (Ahik8anne par les Hurons :) qui auoit esté pris dans le lac st. Pierre, le 16^{esme}. iour de May. vt dictum supra.

Deux heures apres nous eusmes au rencontre vn canot de sept Iroquois, auxquels nous fismes la chasse, sed frustra.

Le 4. Nous recueillismes dans les isles du lac St. Pierre deux femmes Algonquines eschappées d'Anniené, où elles estoient captiues depuis 2 ans.

Le 5^{esme}. estans arriuez sur les huit heures aux Trois Riuieres, sur le soir vn soldat nommé de Beaumont estant entré fort peu dans le bois, pour la chasse, s'esgard tellement, qu'il fut perdu trois iours.

Les nouuelles que les fugitifs ont rapporté, sont

Montréal, named Antoine Róos, near the hill St. Louys.

JUNE.

On the 2nd, two Algonquin women, escaped from the Iroquois, arrived at Montreal; one of them had been delivered of a child by the way, ten days before. They had been 25 days on the road. The child was baptized the same day, and named Jean by Monsieur De Lauson. Our Governor was his godfather; the godmother was Mademoiselle Mance.

On the 3rd, having sailed from Montreal, we picked up, three leagues below, a Christian Algonquin named Mangouch (Ahikwanne, by the Hurons), who had been taken in lake St. Pierre on the 16th day of May, *ut dictum supra*.

Two hours later, we encountered a canoe with seven Iroquois, to whom we gave chase, *sed frustra*.

4th. We picked up in the islands of lake St. Pierre two Algonquin women, escaped from Anniené, where they had been captive for 2 years.

On the 5th, we arrived, about eight o'clock, at Three Rivers. Toward evening a soldier, named de Beaumont, having entered a very short distance into the woods for hunting, went so far astray that he was lost for three days.

The fugitives brought back the news:

1st, that, toward the end of the winter, a

1° que sur la fin de l'hyuer vne bande d'Iroquois estoit montée aux poissons blancs, qui auoit fait vn coup considerable.

2° qu'une autre bande estoit montee aux Païsans, & auoit fait prise de 25 Algonquins.

*Continuaon de la
petite guerre...*

3° que les Onnontaeronnons auoient defait quantité de Hurons sur la fin de l'este dernier, dans l'isle Ah8en'do,e; où ils estoient allez chercher du Tournesol.

4° que les Iroquois estans allez l'hyuer en grosse armée, contre les Atra'K8ae'r ou Andasto,e'r. auoient eu du pire.

Le 8. Iuin. Enheionsa & Aontarison Hurons, estans allez de grand matin a leur ligne, qui estoit sur les Trois Riuieres, tomberent dans vne embuscade d'Iroquois. le premier fut tué sur la place. le second probablement auoit esté emmené vif: mais les ennemys ayans esté fortement poursuius, par les Algonquins, Hurons & françois, l'auront ietté dans l'eau, apres l'auoir tué. quoy qu'il en soit, les Iroquois furent si viuement poursuius, qu'ils furent contrains d'abandonner tout leur bagage. deux y furent tuez, dont Nos sauages enleuerent la cheuelure.

Nauire Echoüés

Le 23. arriue la Chaloupe du premier nauire venu de france, commandé par M^{re} Iean Pointel. lequel nauire eschoua a l'isle aux Coudres.

Le 28. Ioseph Taondechoren, Pierre Ahandation, André HannenharisonK, Martin Honahahoiannik, Dominique Ondh8e,i, René

band of Iroquois had gone up to the whitefish tribe, and had dealt a considerable blow.

2nd, that another band had gone up to the Païsans, and had captured 25 Algonquins.

3rd, that the Onnontaeronnons had defeated a number of Hurons, toward the end of the last summer, in the isle Ahwen'do,e, where they had gone to seek Sunflowers.

Continuation of petty warfare.

4th, that the Iroquois, having gone during the winter in full force against the Atra'kwa-e'ronnons or Andasto,e'ronnons, had had the worst of it.

June 8. Enheionsa and Aontarison, Hurons, having gone very early in the morning to their fish-line, which was at Three Rivers, fell into an ambush of Iroquois. The first was killed on the spot; the second was probably carried away alive; but the enemies, having been vigorously pursued by the Algonquins, Hurons, and french, may have thrown him into the water, after having killed him. However this may be, the Iroquois were so keenly pursued that they were constrained to abandon all their baggage. Two were then killed, from whom Our savages removed the scalps.

On the 23rd, the Shallop arrives from the first ship come from france, commanded by Master Jean Pointel; this ship ran aground on isle aux Coudres.

Ship Stranded.

28th. Joseph Taondechoren, Pierre Ahan-dation, André Hannenharisonk, Martin Honahahoianik, Dominique Ondhwe,i, and René Hondennionhe, with three little children,

Hondennionhe, avec trois petits enfans se noyerent allans a Tadoussac, & ayans esté surpris de la tempeste en vn canot. optimi christiani.

IULIO

Le 1^{er}. arriue M^r de Charny, & les hommes venus par ce premier nauire.

*attaque des Iroquois
deuant Les 3. Riuier.*

Le 2^{esme}. Vne bande de 80 Iroquois parut aux Trois Riuieres premierement au nombre de 8. qui sortans du bois, coururent sus a deux canots qui abordoient a terre, vis a vis des Trois Riuieres, ou ils estoient allez visiter des lignes, accompagnez d'une chaloupe. mais les Nostres ayans abandonné leurs canots, & s'estant retirez dans la chaloupe, parut vn nombre plus grand d'Iroquois, qui firent vne descharge de 40. ou 50. coups, dessus la chaloupe, dont pas vn ne fut offensé, sinon Atseña Capitaine Huron, assez legerement au bras. On tira de part & d'autre diuerses descharges sans effet, iusqu'a ce que peu a peu tirant a l'eau, & leuant la voile, le Nordest porta nostre chaloupe a la briqueterie. Les ennemis tenoient cependant le milieu de la riuere en 13 grans canots. Le françois s'estans embarquez Hurons, & Algonquins, l'on donne la chasse a l'ennemy de si bonne façon, qu'on le contraignit d'aborder a vne lieue du fort des 3 R. Il se fit diuers pourparlers des Hurons avec les Iroquois. qui ne plaisant pas aux françois & aux Algonquins, pour l'em-

were drowned while going to Tadoussac,—
having been surprised in a canoe by a storm.
Optimi christiani.

JULY.

On the 1st, Monsieur de Charny⁶ arrives,
and the men who had come by that first ship.

2nd. A band of 80 Iroquois appeared at
Three Rivers,—at first to the number of 8,
who, issuing from the wood, rushed upon two
canoes which were approaching the land op-
posite Three Rivers, where they had gone
accompanied by a shallop, to inspect some
fish-lines. But, Our men having abandoned
their canoes and taken refuge in the shallop,
there appeared a greater number of Iroquois,
who discharged 40 or 50 shots upon the shal-
lop,—in which no one was hurt save Atseña,
a Huron Captain, but slightly in the arm.
They fired, on both sides, several volleys
without effect; until, by gradually working
into the stream, and raising the sail, the
Northeast wind carried our shallop to the
brick-yard. The enemies were meanwhile
holding the middle of the river in 13 large
canoes. The french, Hurons, and Algon-
quins having embarked, they give chase to
the enemy at such a rate that they constrain
him to go ashore, a league from the fort of
3 Rivers. Sundry negotiations were held
between the Hurons and the Iroquois; these
not pleasing the french and the Algonquins,
the french, to prevent the same, withdrew to
Three Rivers; and, subsequently, all the

*Attack by the
Iroquois before 3
Rivers.*

pescher les françois se retirerent aux Trois R. & en suite tous les Hurons & Algonquins. Peu apres les Iroquois enuoyent vn canot de trois hommes, qui se tient au milieu de la Riuiere, attendant vn canot de nostre part. Annaotaha, So8end8anne & vn Algonquin les furent trouuer.

Durant qu'ils parlementoient, autres canots du costé des ennemis aborderent du costé de la briqueterie, qui mirent a terre vn Huron nommé Oskennonton8a; ou Otinde8an. Hoek fut au deuant de luy, le mit entre les mains de M^r. Robineau, qui l'amena au fort, ou Onda'kont le questionna.

Cependant ces trois canots parlementerent avec quelques-vns. disans que A,ontarisati venoit avec dessein de faire la paix &c. Mais tout le monde ayant iugé, que ce n'estoit que tromperie, le dessein fut pris de les tromper eux mesmes. Il y auoit vn canot de trois hommes au bord de l'eau, deux Iroquois & vn Huron. nommé Annenharitak. Onda'kont fit amuser ce canot, tandis qu'on courroit au pain. Annaotaha, Ahosk8ontak, & quelques enfans le porterent: Annaotaha approche, & les autres & en donnant le pain, il met la main sur l'Iroquois. L'on accourt ce mesme temps, & on les amene. il se trouua que celui qu'Annaotaha auoit pris estoit Aontarisa'ti, chef de la bande. l'autre nommé Ta,akenrat n'estoit pas considerable.

*Chef Iroquois pris
par adresse...*

Hurons and Algonquins. Shortly afterward, the Iroquois send a canoe with three men, who stop in the middle of the River while waiting for a canoe from us. Annaotaha, Sowendwanne, and an Algonquin went to meet them.

While they were parleying, other canoes from the enemies' side came ashore in the direction of the brick-yard, which landed a Huron named Oskennontonwa, or Otindewan. Hoek went to meet him, and put him in charge of Monsieur Robineau, who led him to the fort, where Onda'kont questioned him.

Meanwhile, these three canoes were parleying with certain persons, saying that Aontarisati was coming with the intention of making peace, etc. But, every one having concluded that this was nothing but deception, the plan was adopted of deceiving them in turn. There was a canoe with three men, at the edge of the water,—two Iroquois, and a Huron named Annenharitak. Onda'kont beguiled this canoe, while some hastened to get bread; Annaotaha, Ahoskwontak, and some children carried it. Annaotaha comes near, and the others; and, while giving bread, he lays hands on the Iroquois. Some men run up, at the same time, and bring them along. The one whom Annaotaha had seized proved to be Aontarisa'ti, chief of the band; the other, named Ta'akenrat, was not a man of importance.

*Iroquois Chief taken
by subtlety.*

Les ennemis n'eurent aucune apperceuance de cette prise, sinon par le delay du retour.

*2 Iroquois baptisez
Et bruslez le 31.
Le Pere Menard...*

Le 3^{esme}. le P. Menard baptiza les deux Iroquois. Pierre, & françois Aontarisa'ti. qui furent bruslez le lendemain. Aontarisati fut donné pour vn Algonquin nomme Otsinnenko. Ta'akenrat, pour Torata'ti Huron.

Pour nouvelles des ennemis

*600. sauvages en-
leuez par mille
Iroquois.*

1^o La prise d'Atra'k8a,e par les Nations Iroquoises, au nombre de mille. ils ont enleué 5 ou 6 cents, hommes la pluspart. Le Annie'r y ont perdu dix hommes. les autres cantons, aucuns 20 aucuns 30. tous ensemble, 130.

130 Iroq. tüez...

2^o vne bande a esté a Ekaent8ton, où ils ont fait prise.

3^o vne autre a fait prise a Askik8annhe.

le 23. la fregate part pour les 3, R. où M^r Barbier va faire la traite elle retourne le 10 iour d'Aoust. . . . L'esperance part pour Montreal, ou va M^r. Theirry. commis de s^{rs}. Rozee, Guenet &c.

AUGUSTO.

*80 hurons & alg. se
battent avec 200
Iroquois.*

Le septiesme iour d'Aoust 80. tant Hurons, que Montagnetz & Algonquins, retournans de Montreal, furent attaquez de l'ennemy, qui estoient au nombre de cent en onze canots. Nos Chrestiens auoient deux chaloupes, & quelques canots. il y eut vn Huron tué Annie8indet, & vn Algonquin Entsoña. trois

The enemies were not aware of this capture, save through the delay of these men to return.

On the 3rd, Father Menard baptized the two Iroquois, Pierre and françois Aontarisa'ti, who were burned the next day. Aontarisati was given for an Algonquin named Otsinnenko; Ta'akenrat, for Torata'ti, a Huron.

*2 Iroquois baptized;
burned on the 31st.
Father Menard.*

As for news of the enemies:

1st. The capture of Atra'kwa,e by the Iroquois Nations, to the number of a thousand. They have carried off 5 or 6 hundred,—chiefly men. The Annie'ronnons lost, in this expedition, ten men; the other cantons, some 20, some 30,—all together, 130.

*600 savages carried
off by a thousand
Iroquois.*

2nd. One band has been to Ekaentouton, where they have made a capture.

130 Iroquois killed.

3rd. Another has made a capture at Askikwannhe.⁷

On the 23rd, the frigate sails for 3 Rivers, where Monsieur Barbier is going to trade. It returns the 10th day of August. . . . The *esperance* leaves for Montreal, whither goes Monsieur Theirry, agent of sieurs Rozee, Guenet, etc.⁸

AUGUST.

On the seventh day of August, 80 Hurons, Montagnais, and Algonquins, returning from Montreal, were attacked by the enemy, who numbered one hundred, in eleven canoes. Our Christians had two shallops and some canoes. There was one Huron killed, An-niewindet; and an Algonquin, Entsoña.

*80 hurons and algon-
quins fight with 200
Iroquois.*

Iroquois furent tuée, & plusieurs blessez. ensorte que l'ennemy se retira & *eut du pire.*

Le 10^{esme}. arriua nouuelle de Montreal que le 29 Iuillet deux Iroquois s'estant glissez a la faueur des bleds, auoient attaqué Martine femme d'Antoine Primot; qui s'estant deffendue courageusement auoit donne loisir aux soldats du fort de venir a son secours, & faire fuir l'ennemy. elle receut six coups, dont pas vn n'estoit a la mort.

Le 12. M^r de Charny se marie a Mad. Louyse Giffard.

Le 17 arriuent des letres de Lacadie, de M^r de La Tour.

prise de 4. f. au cap. Le 18. furent attaquez par 8 canots Iroquois, entre les 3. R. & le Cap, 4 françois, Maturin Guillet & La Bouionnier, tüez sur la place. Plassez chirurgien, & Rochereau, emmenez captifs.

Echec de la garnison des trois riuieres. Le 19. 2 chaloupes françoises ayant esté pour chercher les bestiaux des 3 R. tüez & esgarez par les Iroquois, au dessus des 3. R. dans le lac, furent tuez ou emmenez captifs

M^r Du Plessis. Gouverneur.

M^r Grandmesnil.

Guillaume Isabelle.

francheuille. captif.

Poisson.

Turcot.

Normanuille. captif.

Du Puis.

Three Iroquois were killed, and several wounded,—so that the enemy retreated, and *had the worst of it.*

On the 10th, news arrived from Montreal that, on the 29th of July, two Iroquois, having slipped in under cover of the corn, had attacked Martine, wife of Antoine Primot,⁹—who, by defending herself courageously, gave the soldiers of the fort time to come to her aid, and put the enemy to flight. She received six shots, not one of which was mortal.

12th. Monsieur de Charny is married to Mademoiselle Louyse Giffard.⁶

On the 17th, letters arrive from Acadia, from Monsieur de La Tour.

On the 18th, 4 frenchmen were attacked by 8 Iroquois canoes, between 3 Rivers and the Cape; Maturin Guillet¹⁰ and La Boujonnier were killed on the spot. Plassez, a surgeon, and Rochereau, were taken away as captives.

Capture of 4 frenchmen at the cape.

19th. 2 french shallops having been in search of the cattle of 3 Rivers,—killed or scattered by the Iroquois, above 3 Rivers, along the lake,—the following persons were killed or carried away captive:

Defeat of the garrison at three rivers.

Monsieur Du Plessis, the Governor.

Monsieur Grandmesnil.

Guillaume Isabelle.

francheville, captive.

Poisson.

Turcot.

Normanville, captive.

Du Puis.

Matris Belhomme. brusle.

Langoulmois. tué.

La Palme. captif

La Graué.

St. Germain.

Chaillon.

} soldats

Des Lauriers. mort de ses blessures.

le combat fut sur les onze heures du matin.

120 Onneiochronnons.

2 hurons tüez.

En mesme temps Saſenhati Huron, & sa femme furent tüez dans leurs champs par quelques Iroquois.

Le 21. M^r le Seneschal & le P. Mercier partent pour les 3 R.

Le 29 au soir arriue M^r le Senneschal & le P. Mercier petituri auxilium & immunitates habitantibus trium fluminum. & nous apprennent

1^o qu'il y a eu de perte 50. bestes a cornes.

Le P. Lyonne de retour de france.

le 31. arriue le nauire de M^{re}. Iean Poulet, & le P. Lyonne dedans nascitur filius Dño Le Senneschal.

SEPTEMBRI.

Le 1^{er} arriue la chaloupe de Montréal, qui nous amene M^r. Dailleboust & la nouvelle de la prise de Tiburce Aotonst aux 3 R. le 30 d Aoust.

M. La poterie, gour. aux 3. riuieres.

Le 8. part la barque Lesperance pour les 3 R. avec M^r de La Poterie pour Gouverneur.

Le 20 arriue N. f. Liegeois dans le nauire flamand dit le Passemoy.

Matris Belhomme, burned.

Langoulmois, killed.

La Palme, captive.

La Gravé.

St. Germain.

Chaillon.

} soldiers.

Des Lauriers, died from his wounds.¹¹

The fight was about eleven o'clock in the morning. 120 Onneiochronnons.

At the same time, Sawenhati, a Huron, and his wife, were killed in their fields by some Iroquois.

2 hurons killed.

21st. Monsieur the Seneschal and Father Mercier depart for 3 Rivers.

On the evening of the 29th, Monsieur the Seneschal and Father Mercier arrive, *petituri auxilium et immunitates habitantibus trium fluminum*; and inform us,—

1st, that there has been a loss of 50 horned cattle.¹²

On the 31st, Master Jean Poulet's ship arrives, and Father Lyonne in it. *Nascitur filius Domino* The Seneschal.

Father Lyonne back from france.

SEPTEMBER.

On the 1st, the shallop from Montréal arrives, bringing us Monsieur Dailleboust, and the news of the capture of Tiburce Aotonst at 3 Rivers, on August 30th.

On the 8th, the bark *Esperance* sails for 3 Rivers, with Monsieur de La Poterie for Governor.

Monsieur La poterie, governor at 3 rivers.

On the 20th, Our brother Liegeois arrives, in the flemish ship called the *Passemoy*.

Le 27 au soir arriue la barque des 3 R.

La maison de M^r. Le Chesnee se brusle, a la pointe de Lauson. & sa fille de 3 a 4 ans y est bruslee.

OCTOBRI

*Le P. Richard a
L'Acadie.*

Le 1^{er} Le P. Andre Richard part pour l'Acadie.

Le 8 Arriue la chaloupe de M^{re} Iean Langlois.

Le 13 part la fregate pour Montreal.

Le 20 part Le nauire du Capitaine Pointel.

Le 21 Le nauire du Capitaine Poulet, dans lequel le P. Lyonne. ils estoient chargez pour soixante cinq mil liures de Castor.

NOUEMBRE

Le 3^{esme} part le Nauire Passemoy. des s^{rs} Pagetz & Beraudin. qui fut arresté 8. iours derrieres l'isle d'orleans par le vent Nordest.

*Perte de monde au
cap La madelaine.*

Le 12. arriue la barque Lesperance des 3 R. qui nous apporte la nouuelle que le 25 iours d'octobre, vne Hurone, nommee Annendieratons, auoit esté tuee aux 3 R. & que le iour suiuant s^t. Denis, & Gaillarbois, auoient esté tuez au Cap. & vn nommé Le Valon, blessé.

Le 16. part pour les 3 R. la barque l'esperance.

Le 24. Retourne la fregate de Montreal qui apporte les nouuelles de la mort de La Loche-tiere tué par les Hiroquois, & du combat rendu a Montreal le 14 d'octobre.

On the 27th, at evening, the bark from 3 Rivers arrives.

Monsieur Le Chesnee's house is burned at point de Lauson; and his daughter, of 3 or 4 years, is burned in it.¹³

OCTOBER.

1st. Father Andre Richard sails for Acadia. *Father Richard goes to Acadia.*

8th. The shallop of Master Jean Langlois arrives.

On the 13th, the frigate for Montreal sails.

On the 20th, Captain Pointel's ship sails; and,

On the 21st, Captain Poulet's ship, in which was Father Lyonne. They were laden to the amount of sixty-five thousand livres of Beaver.

NOVEMBER.

On the 3rd, departure of the *Passemoy*, the Ship of sieurs Pagetz and Beraudin, which was delayed 8 days behind the isle of orleans by the Northeast wind.

On the 12th, arrival of the bark *Esperance* from 3 Rivers, which brings us the news that, on the 25th day of october, a Huron woman, named Annendieratons, had been killed at 3 Rivers; and that, on the following day, st. Denis and Gaillarbois had been killed at the Cape, and a certain Le Valon wounded.

Loss of people at cap La madelaine.

On the 16th, the bark *esperance* sails for 3 Rivers.

24th. The frigate returns from Montreal, bringing news of the death of La Lochetiere, killed by the Hiroquois; and of the fight which took place at Montreal on the 14th of october.

gens massacrez...

Le 16 septembre André Daud dit Mirgré, auoit este massacré par quelques Iroquois, proche la maison de le feu Grand-Iean.

*Ennemis pris et
bastonnez par les
hurons.*

Le 26. arriuent 9 Algonquins avec cinq Sokokinois qu'ils auoient pris du coste du sud, comme ennemis. 3 ou 4 iournees dans les terres. on leur donna la vie, avec dessein d'en renuoyer deux en leur païs, pour donner aduis de ce qui se passoit, & pour demander qu'on renuoyast quelques femmes Algonquines, que les sokokinois gardent &c. Mais les Algonquins & les Hurons ayans blessé & bastonné a l'abord les dits prisonniers, en telle façon que les deux qu'on destinoit pour faire le voyage, n'estoient pas en estat de le pouuoir faire: Ce voyage a esté differé.

DECEMBRE

*Mlle. Bourdon
Vrsule.*

Le 9. Geneuieue Bourdon prend l'habit aux Vrsulines, ce fut moy qui officiay; le P. Hierosme Lallemant qui dit la messe; & le P. Chastelain, qui prescha. Madame Dailleboust & Madame Bourdon entrerent & disnerent dans la maison des Vrsulines. Mr. le Gouverneur & Mr. Dailleboust & Mr. Bourdon, vinrent disner en nostre refectoir. comme aussi Mr. de St Sauueur & Mr. Vignal. Mr Bourdon ayant enuoyay de quoy disner pour tout nostre refectoir. vbi duplicia fuere omnia.

On the 16th of september, André David, *People massacred.*
alias Mirgré, had been killed by some Iroquois
near the house of the late Big Jean.

On the 26th, 9 Algonquins arrive, with five
Sokokinois, whom they had captured as ene-
mies, in the direction of the south, 3 or 4 days'
journey from the river. Their lives were
spared, with the intention of sending two of
them back to their own country, in order to
give warning of what was going on; and to ask
that some Algonquin women be sent back,
whom the sokokinois are keeping, etc. But
the Algonquins and Hurons having, at the
outset, wounded and beaten these prisoners
so severely that the two who were chosen
to make the journey, were not in such condi-
tion that they could do so, this journey was
postponed.

*Enemies captured
and beaten by the
hurons.*

DECEMBER.

9th. Genevieve Bourdon¹⁴ takes the veil
at the Ursulines'; it was I who officiated, Fa-
ther Hierosme Lallemant who said the mass,
and Father Chastelain who preached. Ma-
dame Dailleboust and Madame Bourdon
entered, and dined in the Ursulines' house.
Monsieur the Governor, Monsieur Dailleboust,
and Monsieur Bourdon came to dine in
our refectory, as also did Monsieur de St.
Sauveur and Monsieur Vignal,—Monsieur
Bourdon having sent for our whole refectory
to dine, *ubi duplicia fuere omnia.*

*Mademoiselle
Bourdon, an
Ursuline.*

LXXXI

RELATION OF 1651-52

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1653

SOURCE: We follow a copy of the original Cramoisy (H. 98), in Lenox Library, New York.

We herewith present chaps. i.-vii.; the balance will appear in Volume XXXVIII.

LXXI

RELATION OF 1841-42

REDACTED BY GABRIEL GRANT, 1842

SOURCE: We follow a copy of the original Grant's
in the Essex Library, New York.
We have with present date, 1842; the balance will ap-
pear in Volume XXXVII.

RELATION

DE CE QUI S'EST PASSE'
EN LA MISSION DES PERES
de la Compagnie de IESVS,

AV PAYS DE LA
NOUVELLE FRANCE,
depuis l'Eté de l'année 1651. jusques à
l'Eté de l'année 1652.

*Enuoyée au R. P. Provincial de la Prouince
de France.*

Par le Supérieur des Missions de la mesme
Compagnie.
Coll. Ruel. Soc. Jesu. Cat. J. 1. 1720



A PARIS,

Chez { SEBASTIEN CRAMOISY,
Imprimeur ordinaire du Roy,
& de la Reyne.
ET
GABRIEL CRAMOISY. } rue S.
Jacques
aux Ci-
cognes.

M. D C. LIII.

AVEC PRIVILEGE DU ROY.

RELATION
OF WHAT OCCURRED
IN THE MISSION OF THE FATHERS
of the Society of JESUS,
IN THE COUNTRY OF
NEW FRANCE,
from the Summer of the year 1651 to
the Summer of the year 1652.

*Sent to the Reverend Father Provincial of the
Province of France.*

By the Superior of the Missions of the
same Society.

PARIS,

Print- ed by	{	SEBASTIEN CRAMOISY,	{	ruë St. Jac- ques, at the Sign of the Storks.
		Printer in ordinary to the King and to the Queen,		
		AND GABRIEL CRAMOISY.		

M. DC. LIII.

BY ROYAL LICENSE.

Table des Chapitres contenys en ce Liure.

R ELATION <i>de ce qui s'est passé en la Mission des Peres de la Compagnie de IESVS, au pays de la Nouvelle France, depuis l'Eté de l'Année 1651. jusques à l'Eté de l'Année 1652.</i>	page	I
CHAP. I. <i>Lettre du Pere Superieur de la Mission au R. P. Prouincial, touchant la mort du P. Jacques Buteaux.</i>	page	I
II. <i>De la Residence de saint Ioseph. à Sillery.</i>		10
III. <i>De la Colonie Huronne en l'Isle d'Orleans.</i>		25
IV. <i>De la Mission de sainte Croix à Tadoussac.</i>		36.
V. <i>De la Mission de saint Iean dans les Nations appellées du Porc-Epic.</i>		56
VI. <i>De la Mission de l'Ange Gardien au pays des Oumamious ou Bersiamites.</i>		71
VII. <i>De la Mission de l'Assomption au pays des Abnaquiois.</i>		76
VIII. <i>Des bonnes dispositions qu'ont les Abnaquiois pour la foy de Iesus-Christ.</i>		92
IX. <i>De la Guerre des Hiroquois.</i>		112
X. <i>De la vie & de la mort de la Mere Marie de saint Ioseph, decedée au Seminaire des Ursulines de Kebec.</i>	126 [i.e., 129]	
<i>De son Enfance.</i>		130
<i>De son Nouitiat & de sa Profession.</i>		138
<i>Comme Dieu l'appella & la fit passer en la Nouvelle France.</i>		148

Table of the Chapters contained in this Book.

R ELATION of what occurred in the Mission of the Fathers of the Society of JESUS, in the country of New France, from the Summer of the Year 1651 to the Summer of the Year 1652.	page	I
CHAP. I. Letter from the Father Superior of the Mission to the Reverend Father Provincial, touching the death of Father Jacques Buteaux.	page	I
II. Of the Residence of saint Joseph at Sillery.		10
III. Of the Huron Colony on the Island of Orleans.		25
IV. Of the Mission of the holy Cross at Tadoussac.		36.
V. Of the Mission of saint John among the so-called Porcupine Nations.		56
VI. Of the Mission of the Guardian Angel in the country of the Oumamioek or Bersiamites.		71
VII. Of the Mission of the Assumption in the country of the Abnaquiois.		76
VIII. Of the good disposition shown by the Abnaquiois toward the faith of Jesus Christ.		92
IX. Of the War with the Hiroquois.		112
X. Of the life and death of Mother Marie de saint Joseph, who died at the Seminary of the Ursulines of Kebec.	126 [i.e., 129]	
Of her Childhood.		130
Of her Novitiate and her Profession.		138
How God called her, and made her go over to New France.		148

<i>De son amour, & de son application à Iesus- Christ, & à ses souffrances.</i>	. . .	160
<i>De sa deuotion enuers la saincte Vierge & enuers sainct Ioseph.</i>	. . .	167
<i>De quelques-vnes de ses Vertus.</i>	. . .	174
<i>De sa Patience & de sa mort.</i>	. . .	188

<i>Of her love and her devotion to Jesus Christ and his sufferings.</i>	160
<i>Of her devotion to the blessed Virgin and to saint Joseph.</i>	167
<i>Of some of her Virtues.</i>	174
<i>Of her Patience and of her death.</i>	188

Extraict du Priuilege du Roy.

PAR grace & Priuilege du Roy, il est permis à
SEBASTIEN CRAMOISY Marchand Libraire
Iuré en l'Vniuersité de Paris, & Imprimeur
ordinaire du Roy & de la Reyne, Bourgeois ancien
Escheuin & ancien Iuge-Consul de cette Ville de
Paris, d'imprimer ou faire imprimer vn Liure inti-
tulé, *Relation de ce qui s'est passé en la Mission des Peres
de la Compagnie de IESVS, aux Hurons pays de la Nou-
uelle France, és années 1651. & 1652. enuoyée au R. P.
Prouincial de la Prouince de France.* Et ce pendant le
temps & espace de neuf années consecutives, avec
deffenses à tous Libraires & Imprimeurs d'imprimer
ou faire imprimer ledit Liure, sous pretexte de
déguifement ou changement qu'ils y pourroient faire,
à peine de confiscation & de l'amende portée par
ledit Priuilege. Donné à Paris le 26. Ianuier 1653.

Signé, Par le Roy en son Confeil.

CRAMOISY.

Extract from the Royal License.

BY the King's grace and License, permission is given to SEBASTIEN CRAMOISY, Merchant Book-seller under Oath in the University of Paris and Printer in ordinary to the King and Queen, Citizen, former Alderman and Judge-Consul of this City of Paris, to print or cause to be printed a Book entitled, *Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de JESUS, aux Hurons pays de la Nouvelle France, és années 1651. et 1652. envoyée au R. P. Provincial de la Province de France.* And this during the time and period of nine consecutive years, forbidding all Booksellers and Printers to print or cause to be printed the said Book, under pretext of any disguise or change that they might make therein, under penalty of confiscation and of the fine provided by the said License. Given at Paris, January 26, 1653.

Signed, By the King in his Council,
CRAMOISY.

Permiſſion du R. P. Prouincial.

NOVS François Annat Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au ſieur Sébaſtien Cramoiſy Marchand Libraire, Imprimeur ordinaire du Roy & de la Reyne, Bourgeois & ancien Eſcheuin de cette Ville de Paris, l'impreſſion des Relations de la Nouvelle France. Fait à Paris ce 10. de Fevrier 1653.

FRANÇOIS ANNAT.

Permission of the Reverend Father Provincial.

WE, François Annat, Provincial of the Society of JESUS in the Province of France, have for the future awarded to sieur Sebastien Cramoisy, Merchant Bookseller, Printer in ordinary to the King and Queen, Citizen and former Alderman of this City of Paris, the printing of the Relations of New France. Done at Paris, this 10th of February, 1653.

FRANÇOIS ANNAT.

[1] Relation de ce qvi s'est passé en la Mission des Peres de la Compagnie de IESVS, au Pays de la Nouvelle France, depuis l'Eté de l'Année 1651. jusques à l'Eté de l'Année 1652.

CHAPITRE PREMIER

LETTRE DU PERE SUPERIEUR DE LA MISSION AU R. P. PROUINCIAL, TOUCHANT LA MORT DU P. IACQUES BUTEUX.

MON REVER. PERE,
PAX CHRISTI,

La presente lettre fera pour informer [2] vostre Reuerence, de la glorieuse mort du Pere Iacques Buteux, massacré par les infideles Hiroquois, le dixiesme iour de May, de la presente année 1652.

Le Pere Iacques Buteux estoit d'Abbeuille en Picardie, né dans le mois d'Auril de l'année 1600. Il entra dans la Compagnie à Roüen, le deuxiesme d'Octobre 1620. Il fut enuoyé en ces Missions de la Nouvelle France l'année 1634. apres auoir acheué ses estudes de Theologie.

Il a employé l'espace de dix-huit années en la conuersion des peuples Montagnetz & Algonquins. Dieu luy auoit donné vne grace toute particuliere; de toucher les cœurs de ces pauvres gens, & de leur instiller les sentimens de pieté: de forte qu'on

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS, in the Country of New France, from the Summer of the Year 1651 to the Summer of the Year 1652.

CHAPTER FIRST.

LETTER FROM THE FATHER SUPERIOR OF THE MISSION
TO THE REVEREND FATHER PROVINCIAL, TOUCH-
ING THE DEATH OF FATHER JACQUES BUTEUX.

MY REVEREND FATHER,
PAX CHRISTI.

The present letter will be to inform [2] your Reverence of the glorious death of Father Jacques Buteux, who was slain by the Hiroquois infidels on the tenth day of May of the present year, 1652.

Father Jacques Buteux was from Abbeville in Picardy, and was born in the month of April, in the year 1600. He entered the Society at Rouen, on the second of October, 1620, and was sent to these Missions of New France in the year 1634, after finishing his studies in Theology.

For the period of eighteen years, he was engaged in the conversion of the Montagnais and Algonquin tribes. God had given him a very special grace for touching these poor people's hearts and instilling in them such sentiments of piety, that those of our

reconnoissoit entre nos Neophytes, ceux qui estoient fortis de sa main, par vne tendresse de deuotion, & vn esprit de foy solide, & tout à fait extraordinaire.

C'estoit vn homme d'oraison, & d'une mortification si constante, que sa vie a esté vn ieufne quasi cōtinuel, il couchoit toujours sur la dure, & retranchoit de son sommeil, vne grande partie de la nuit: & [3] quoy qu'il fut d'une complexion fort delicate, & toujours dans les souffrances, de quelque maladie, il y adioustoit des mortifications volontaires au dessus de ses forces, ne pouuant raffasier les grands desirs qu'il auoit de souffrir.

Entendant quelques personnes, qui fouhaittoient plustost la mort, que de tomber vifs entre les mains, des Hiroquois; Pour moy, (disoit-il à ceux à qui son cœur deuoit s'ouurer,) ie m'estimerois trop heureux, si Dieu auoit permis que ie tombasse en leurs mains, leur cruauté est grande, & de mourir à petit feu, c'est un tourment horrible: mais la grace surmonte tout, & vn acte d'amour de Dieu, est plus pur au milieu des flammes, que ne le sont toutes nos deuotions separées des souffrances, & en effet, il a esté plus de mille fois dans des lieux, où l'Hiroquois estoit à craindre, sans iamais y auoir pally, & sans que iamais la veüe d'aucun danger l'ayt arresté de faire vn pas, lors qu'il y auoit esperance d'y faire quelque chose pour la gloire de Dieu.

Sa mort a esté le seau de sa vie. Il auoit conuerty à la Foy quantité de nations Sauvages, pour lesquelles il auoit des [4] tendresses de Pere, & qui auoient toutes pour luy des amours de veritables enfans. Mais sur tout la Nation des Attikamegues, que nous nommons les Poissons-blancs; qui estoient les enfans

Neophytes who had been under his care were recognized by a tenderness of devotion and a spirit of faith that was lasting and altogether extraordinary.

He was a man of prayer, and so unremitting in self-mortification that his life was an almost continual fast; he always made his bed on the hard ground, and cut short his sleep by a great part of the night; and [3] although he was of a very delicate constitution, and always suffering from some ailment, he added thereto voluntary inflictions over and above his strength, not being able to sate his vehement desire for suffering.

On overhearing some persons say that they would rather die than fall alive into the hands of the Hiroquois, "For my part" (he said to those to whom he was in duty bound to open his heart), "I would count myself only too happy if God had suffered me to fall into their hands. Their cruelty is great, and to die by a slow fire is a horrible torture; but grace overcomes all things, and an act of love to God is purer in the midst of flames than are all our devotions unattended with suffering." And indeed he was more than a thousand times in places where the Hiroquois was to be feared, without ever being daunted, or letting the prospect of any danger stop him from taking a step, when there was hope of accomplishing something for the glory of God.

His death was the seal of his life. He had converted to the Faith many Savage nations, for whom he had [4] a Father's tenderness, while they all felt for him a love that was truly filial. But, above all, the Nation of the Attikamegues, whom we call the Poissons-blancs, were the children of his heart; and in their souls he had implanted feelings of devotion

de son cœur, & dans l'ame defquels il auoit imprimé des fentimens de deuotion si puiffans, & si efficaces pour leur Salut, qu'il sembloit que ces bonnes gens ne fussent nez que pour le Ciel, que l'innocence fust leur partage, & que le peché fut banny de tout leur païs, depuis que la Croix du Sauueur du monde y estoit plantée, & que d'un peuple tout barbare, la Charité de ce bon Pere en auoit fait vn peuple tout Chrestien. Il y auoit fait vn voyage il y à vn an avec des peines & des fatigues inconceuable, dont nous auons fait le recit en nostre derniere Relation.

Cette année, apres auoir passé l'hyuer aux trois Riuieres, avec quantité de Sauuages, qui s'y estoient assemblez pour y receuoir ses instructions; quelques familles de Poissons-blancs l'inuiteront à les suiure dans leur Païs; où se deuoient trouuer quantité d'autres peuples plus esloignez en tirant vers le Nort, qui auoient donné leur parole de se rendre [5] Chrestiens. Y eut-il mille vies à perdre, & mille Hiroquois en chemin, le zele de ce bon Pere l'engagea dans tous ces perils. Ils partirent le quatriefme iour d'Avril, voicy ce qu'il m'escruiuit la veille de son départ.

Mon Reuerend Pere, c'est à ce coup qu'il faut esperer que nous partirons, Dieu veille que les resolutions soient fermes, & qu'enfin nous partions vne bonne fois, & que le Ciel soit le terme de nostre voyage. *Hæc spes reposita est in sinu meo.* Nostre equipage est foible; la plupart d'hommes languissans, ou de femmes & d'enfans: le tout enuiron soixante ames. Les viuandiers & les prouisions de cette petite troupe, sont entre les mains de celuy qui nourrit les oyseaux du Ciel. Je parts accompagné

so powerful, and so efficient for their Salvation, that it seemed as if those good people had been born only for Heaven; as if innocence was their portion, and sin had been banished from all their country since the planting there of the Cross of the Savior of the world; and as if this good Father's Charity had made, from an utterly barbarous people, one that was wholly Christian. He had, with inconceivable difficulty and fatigue, made a journey to their country the year before, of which we gave an account in our last Relation.

This year, after passing the winter at three Rivers, with a good many Savages who had gathered there to receive his instruction, some families of Poissons-blancs invited him to follow them into their own Country,—where, it was expected, would be found a considerable number of other tribes from farther Northward, which had given their word to become [5] Christians. Had there been a thousand lives to lose, and a thousand Hiroquois in the way, this good Father's zeal would have made him face all those perils. They set out on the fourth day of April. Following is what he wrote to me on the eve of his departure:

“ My Reverend Father: This time, it is to be hoped, we shall start; God grant that our resolution may be firm, and that finally we may depart, once for all, and that Heaven may be our journey's end. *Hæc spes reposita est in sinu meo.* Our company is feeble, consisting mostly of invalid men, and of women and children,—the whole comprising about sixty souls. The provisions and supplies of this little troop are in the hands of him who feeds the birds of Heaven. I set out with my sufferings for

de mes miseres, i'ay grand befoin de prieres, ie demande en toute humilité celles de vostre Reuerence, & de nos Peres. Le cœur me dit que le temps de mon bon-heur s'approche. *Dominus est, quod bonum est in oculis suis faciat.* Ce font ses dernieres paroles.

Après vn mois; & plus, de beaucoup de fatigues, & fur tout de la faim, qui [6] les fuiuoit par tout en ce voyage; estans fouuent plusieurs iours, sans que leur chaffe leur donnaist dequoy viure; ils se resolerent de se separer, & de prendre diuerfes routes. *Si venerit Esau ad vnā turmā, & percusserit eam; alia turma, quæ reliqua est, saluabitur.* Toute-fois leur separation ne fut qu'au iour de l'Ascension, après que le Pasteur eut Confessé, & eut repeu tout son Troupeau; & que leurs cœurs animez d'une nouvelle deuotion, se furent disposez au voyage de l'éternité.

Les autres bandes ayant pris le deuant, le Pere resta en compagnie d'un ieune François, accoustumé à la vie des Sauvages, & d'un ieune Chrestien Huron. Les neiges estoient fonduës, & les riuieres déglacées. Ils s'embarquerent dans vn petit canot d'escorce, qu'ils auoient fait eux-mesmes; & ils cabanerent, où la nuit les obligea de s'arrester.

Le lendemain, qui estoit le dixiesme iour du mois de May, ils continuënt leur route; & ayans esté obligez de se débarquer par trois fois, en des endroits où la riuere va tombant dans des precipices, & où elle n'est plus nauigable, (c'est à dire qu'en ces rencontres, il faut porter sur ses [7] espauls, son canot & tout son baggage:) Lors qu'ils faisoient leur troiesme portage, chargez chacun de son fardeau: ils se virent inuesty d'une troupe d'Hiroquois, qui les

company; I have great need of prayers, and ask, in all humility, for those of your Reverence and of our Fathers. My heart tells me that the time of my happiness is approaching. *Dominus est, quod bonum est in oculis suis faciat.*'' These are his last words.

After a month and more of many fatigues, and, above all, of hunger, which [6] followed them everywhere on this journey,—several days often passing during which their hunting gave them nothing to live on,—they resolved to separate, and to take different routes. *Si venerit Esau ad unam turmam, et percusserit eam, alia turma, quæ reliqua est, salvabitur.* However, their separation did not take place until Ascension-day, after the Pastor had Confessed and fed all his Flock; and after their hearts, animated with a new devotion, had been prepared for the eternal journey.

After the other parties had gone ahead, the Father was left in company with a young Frenchman, who was accustomed to the life of the Savages, and a young Huron Christian. The snow being melted, and the ice in the rivers broken up, they embarked in a little bark canoe, which they themselves had made; and they encamped where nightfall obliged them to halt.

On the morrow, which was the tenth day of the month of May, they continued their journey; and after they had been compelled to disembark three times, in places where the river goes falling down declivities and where it ceases to be navigable, (that means, in such circumstances, that one has to carry [7] his canoe and all his baggage on his shoulders,) when they were making their third portage, each laden with his burden, they found themselves surrounded

attendoient au passage. Le Huron, qui marchoit le premier, fut faify si subitement, qu'il n'eut pas le loisir de faire aucun pas en arriere. Les deux autres, vn peu plus esloignez, furent iettez par terre, les ennemis ayant fait sur eux la descharge de leur fuzils. Le Pere tomba bleffé de deux balles à la poitrine, & d'une autre au bras droit, qui luy fut rompu. Ces barbares se ruèrent incontinent sur luy, pour le percer de leur espées, & pour l'affommer à coups de haches, avec son compagnon. Ils n'eurent point tous d'eux, d'autres parole en bouche, que celle de Iesus. Ils furent despoüillez tout nuds, & leurs corps furent iettez dans la riuere.

Deux iours apres, d'autres Chrestiens, qui tenoient le mesme chemin, tomberent dans les mesmes embusches, & vn ieune Algonquin, que les Hiroquois prirent vif, y fut bruslé cruellement sur le lieu mesme n'ayant point d'autre consolation, sinon de Dieu, qu'il inuoqua iusqu'au [8] dernier soupir. Ils reseruoient le ieune Huron, pour le brusler en leur país: mais Dieu luy donna le moyen de rompre ses liens, au bout de quelques iours; & s'estant eschappé tout nud de sa captiuité, il arriua heureusement aux trois Riuieres, le huitiesme iour de Iuin: & ce fut luy qui nous apporta ces tristes nouuelles: assez heureuses toutefois, puis qu'elles sont glorieuses à Dieu, dans la mort de ceux qui consomment leur vie pour le salut des ames.

Du depuis, les Sauuages Chrestiens allerent chercher le corps de leur bon Pere; mais quelque diligence qu'ils y ayent apportée, jamais ils ne l'ont pû trouuer, quoy qu'ils ayent rencontré celui de son Compagnon demy mangé des Corbeaux, & des bestes.

by a band of Hiroquois who lay in wait for them on their way. The Huron, who was walking in front, was seized so suddenly that he had no time to take a single step backward. The two others, a little farther away, were brought to the ground by the discharge of the enemy's muskets at them. The Father fell, wounded by two balls in his breast and another in his right arm, which was broken. Those barbarians immediately threw themselves upon him, to stab him with their javelins, and to kill him and his companion with strokes of their hatchets. Neither of them uttered a single word, except the name of Jesus. They were stripped entirely naked, and their bodies thrown into the river.

Two days later, some other Christians, who were following the same route, fell into the same ambush; and a young Algonquin whom the Hiroquois captured alive, was cruelly burnt there, on that very spot, with no other consolation but God, whom he invoked until [8] his last breath. They reserved the young Huron, in order to burn him in their own country; but in the course of a few days God gave him means to break his bonds, and, escaping entirely naked from his captivity, he arrived safely at three Rivers on the eighth day of June. It was he who brought us these sad tidings, which, however, are happy enough, since they redound to the glory of God in the death of those who lay down their lives for the salvation of souls.

Subsequently, the Christian Savages went to search for their good Father's body; but, despite every exercise of diligence, they never succeeded in finding it, although they found his Companion's body, half eaten by the Crows and wild animals.

Deus venerunt gentes in hæreditatem tuam. Posuerunt morticina feruorum tuorum, escas volatilibus cæli; carnes Sanctorum tuorum, bestiis terræ: effuderunt sanguinem eorum tanquam aquam, & non erat qui sepeliret.

Ie n'ay pô rien dresser que cette lettre pour la Relation. Les Peres qui ne font que de retourner de leurs Missions, m'ont rendu trop tard leurs memoires, ie [9] les enuoye au P. Paul le Ieune Procureur de nos Missions, qui les presentera à V. R. pour en estre fait selon sa volonté. On en peut tirer des sujets d'une bonne & d'une sainte edification.

S'il plaist à nostre Seigneur de preferuer le pays de la fureur des Hiroquois, nous auons de l'employ pour sa gloire, plus qu'il ne nous reste de vie: & nous verrons son nom adoré dans ce nouveau monde, où depuis cinq mille ans il n'auoit iamais esté connu. Nous demandons pour cet effet l'assistance de vos prieres, & de tous ceux qui ont de l'amour pour le salut des ames.

Mon Reuerend Pere.

De Kebec, ce 4. d'Octobre

1652.

Vostre tres-humble & tres-obeissant
seruiteur en nostre Seigneur PAVL
RAGVENEAV de la Compagnie de
IESVS.

Deus, venerunt gentes in hæreditatem tuam. Posuerunt morticina servorum tuorum, escas volatilibus cæli; carnes Sanctorum tuorum, bestiis terræ: effuderunt sanguinem eorum tanquam aquam, et non erat qui sepeliret.

I have been unable to prepare anything but this letter for the Relation. The Fathers, who are only just returning from their Missions, furnished me their memoirs too late, and I [9] send them to Father Paul le Jeune, Procuror of our Missions, who will present them to Your Reverence for such disposition as you shall choose to make of them. From them can be drawn themes for noble and holy edification.

If it please our Lord to preserve the country from the fury of the Hiroquois, we have employment for his glory, which will outlast our lifetime; and we shall see his name worshiped in this new world, where for five thousand years it had never been known. To this end we ask the help of your prayers, and the prayers of all those who have a love for the salvation of souls.

My Reverend Father,

Kebec, this 4th of October,

1652.

Your very humble and very obedient servant in our Lord,
PAUL RAGUENEAU, of the
Society of JESUS.

[10] CHAPITRE II.

DE LA RESIDENCE DE SAINT IOSEPH. À SILLERY.

LES Chrestiens de cette Residence, ont donné de l'employ toute l'année, à deux de nos Peres: qui ont fait toutes les fonctions de bons pasteurs aupres de leurs oüailles; administans les Sacremens de Baptême, de la Confession, de l'Eucharistie, de l'Extreme-onction, & de Mariage, consolans les malades, enterrans les morts, Catechifans & prechans les viuans: en vn mot, trauaillâs des deux mains: car il à fallu, notammēt cette année, ioindre le secours temporel au secours Spirituel, pour deux raifons.

L'une est, que les Hiroquois estant toujours en campagne, font que ces bons Neophytes, ont peur de trouuer la mort dans les forests, où il vont chercher leur vie. Ils craignent d'estre massacrés, voulans aller massacrer des bestes, qui leur seruent de nourriture; la plus part de l'année, cette apprehension les a iettés dans [11] vne extrémēte disette. L'autre est, qu'il y a eu si peu de neiges cēt hyuer passé. Que ceux qui ont hazardé leur vie, pour trouuer de la chasse; ont pensé mourir de faim, & de froid, si bien qu'estans depourueus de toutes choses, ils feroient morts miserablement, ou du moins ils auroiēt souffert dans l'extremité, si la bonté de quelques personnes, d'ont la charité n'est point limitée par les bornes de la France, ne nous eut donné le moyen de les secourir.

Je voudrois qu'on pût voir, les sentimens de

[10] CHAPTER II.

OF THE RESIDENCE OF SAINT JOSEPH AT SILLERY.

THE Christians of this Residence have given employment all the year to two of our Fathers, who have performed all the duties of good shepherds over their flock, administering the Sacraments of Baptism, Confession, the Eucharist, Extreme unction, and Marriage; comforting the sick, burying the dead, Catechizing and preaching to the living,—in a word, working to the utmost of their strength; for it has been necessary, notably this year, to join temporal to Spiritual assistance, and this for two reasons.

One is, that the Hiroquois, being always in the field, cause these good Neophytes to fear that they may meet death in the forests whither they go to seek their living. Wishing to go and kill wild animals, which serve them for food, they fear they may themselves be killed; this apprehension, during the greater part of the year, has thrown them into [11] extreme want. The other reason is, that there has been so little snow this past winter that those who risked their lives in order to find game thought they would die of hunger and cold,—so that, being destitute of all things, they would have died miserably or, at least, would have undergone extreme suffering, had not the goodness of some persons, whose charity is not limited by the confines of France, given us the means to succor them.

reconnoissance, qu'ont ces bons Neophytes pour leurs Bien-faïcteurs; & qu'on pût entendre les belles harangues, qu'ils font sur ce fujet, qui en verité leur caufent vn eftonnement dautant plus grand, qu'ils ont naturellement moins d'amour, & de refpect, pour ceux qui ne font pas de leur nation. Ils s'ayment les vns les autres: mais ils n'ont que de l'importunité pour tous les Eſtrangers. Or quand ils voyent que des perſonnes, qu'on leur dit eſtre de merite, & de condition, comme des Capitaines, ou des femmes de Capitaines, leur font du bien de mille lieux loing, cela les touche, & [12] leur en fait rechercher la raifon: & comme ils apprennent, que tous ceux qui croient en Ieſus-Chriſt ſe doiuent aimer comme des freres: puis qu'ils feront tous enfemble au Ciel; & que ceſt dans cette veuë, & dans cette confideration qu'on les aſſiſte: cela leur donne vne haute idée de la Foy. Je ne croiois pas, diſoit vn iour, vn Capitaine, qu'il y eut au monde des gens ſi bons, que d'enuoier des prefens, à ceux qu'ils n'ont iamais veus. La priere & la creance ont vne eſtrange force: puis que de pluſieurs nations elles n'en font qu'une. Depuis que ie ſuis Baptifé, il me ſemble que i'ay acquis vne grande parenté. Quand i'entre dans l'Eglife des François, il m'eſt aduis que les François font mes parens. Quand ie voy vn Huron baptifé, ie le regarde comme mon parent, & ſi les Hiroquois eſtoiët baptifés, ie les tiendrois pour mes parens: car ils ne feroient plus meſchans.

Vn autre diſoit à vn Pere, puis que tu ſçais peindre la parole, c'eſt à dire que tu ſçais écrire, & que ces perſonnes d'importance, qui font au dela du grand Lac, c'eſt à dire au de-là de l'Ocean, entendent des

I could wish that people might witness the sentiments of gratitude that these good Neophytes have for their Benefactors, and hear the fine speeches they make in regard to them; for, in truth, these favors cause them an astonishment which is all the greater because they have naturally little love or respect for those who are not of their own nation. They love one another, but have only importunity for all Strangers. Now, when they see that persons who, as they are told, are people of worth and condition, like Captains or Captains' wives, do them a kindness from a thousand leagues' distance, that touches them and [12] makes them search for its reason; and when they learn that all those who believe in Jesus Christ are bound to love one another as brothers, since they will all be together in Heaven, and that it is in view of and in consideration of this that they are given help, that gives them a high idea of the Faith. "I did not believe," said a Captain one day, "that there were in the world people so good as to send presents to those whom they have never seen. Prayer and belief have a strange power, since out of many nations they make only one. Since I was Baptized, it seems to me that I have gained a great many relatives. When I enter the Frenchmen's Church, I am told that the French are my relatives. When I see a baptized Huron, I look upon him as my relative; and, if the Hiroquois were baptized, I would consider them my relatives, for they would be no longer wicked."

Another Captain said to a Father: "Since thou knowest how to paint speech,"—that is, "since thou knowest how to write,"—"and since those persons of importance who are beyond the great Lake"—

yeux, c'est à dire sçauent bien lire, dis leur [13] que nous croyons en Dieu, & que nous le prions pour eux toute nostre vie. Que nous sommes leurs enfans, & qu'ils font nos peres & nos meres; & qu'ils parlent au grand Capitaine des François, afin qu'il nous secoure contre les Hiroquois, qui tuent, & qui massacrent, & qui brulent ceux qui prient, & qui croient en Dieu.

Le Pere Superieur de nos Missions, demandât à quelques femmes Chrestiennes si elles pouuoient bien aymer des personnes qu'elles n'auoiēt iamais veu ny connu, parlant de quelques Dames qui les ont secouruës. L'une d'entre-elles prit la parole, & luy dit, pourquoy non mon Pere. Ces saintes femmes de charité nous aimēt bien sans nous avoir veu; pourquoy ne les aimerions nous pas bien sans les voir? Elle n'ont rien deuant leurs yeux qui les porte à nous aimer, & nous voyons leurs presens, & leurs aumosnes. Elles nous aymēt pour l'amour de Dieu, qui leur a cōmandé, de faire du bien aux miserables, & nous les aimons aussi pour l'amour de Dieu, qui veut qu'on aime ceux qui font comme luy, c'est à dire, qui font du bien à tout le monde. Enfin nous aimons ces [14] saintes femmes de Charité sans les voir, comme nous voulons aimer Dieu sans le voir. Nous les verrons dedans le Ciel lors que nous verrons Dieu qui leur donne ces compassions pour nous, & qui est nostre Pere, comme elles font nos meres, voila la réponse d'une femme Sauvage, qui n'a rien de Sauvage.

On escrit que le Capitaine des Sauvages de cette Residence, imite genereusement la bonté de ceux qui ne donnēt aucunes limites à leurs cœurs, & à leurs mains: qui se croient redeuables aux Barbares aussi

that is, beyond the Ocean — “hear with their eyes,” — that is, “know well how to read,” — “tell them [13] that we shall believe in God, and pray to him for them, all our lives; that we are their children, and they are our parents; and tell them to speak to the great Captain of the French, in order that he may give us aid against the Hiroquois, who kill and massacre and burn those who pray and who believe in God.”

When the Father Superior of our Missions asked some Christian women if they could really love persons whom they had never seen or known, — speaking of some Ladies who had aided them, — one of them took the word and said: “Why not, Father? Those holy women of charity love us well without having seen us; why should not we love them well without seeing them? They have nothing before their eyes prompting them to love us, while we see their presents and their alms. They love us for the love of God, who has bidden them do good to the wretched; and we love them also for the love of God, whose will it is that we should love those who follow his example, — that is to say, who do good to all the world. Finally, we love those [14] holy women of Charity without seeing them, as we wish to love God without seeing him. We shall see them in Heaven when we see God, who gives them this compassion for us, and who is our Father, as they are our mothers.” Such was the answer of a Savage woman, which has nothing Savage in it.

Word reaches us by letter that the Captain of the Savages of that Residence generously imitates the goodness of those who place no limits to their hearts and hands, and who believe themselves indebted to

biẽ qu'aux Grecs. *Nouit bona data dare filiis suis.* Ce braue Neophyte fçait departir les biens que Dieu & les hommes luy ont donnés, aux pauvres Chrestiens, qu'il confidere comme ses enfans: Il secoure les vieilles femmes, les pauvres vefues, les orphelins, il leur donne du pain, des pois, du bled d'Inde, des anguilles, des robes mefme. Voila ce qu'on remarque de ce Capitaine.

Vne Dame Francoife, qui s'est fait fa voifine en ce païs-là, en parle en ces termes, dans vne lettre qu'elle a enuoiée à vne perfonne de vertu, & de condition. Noel Tekouerimat, qui se nommoit iadis [15] Negabamat grand Capitaine de Sillery, excellent Chreftiẽ, qui n'a rien de Sauuage que le nom, vous remercie de l'honneur de vofre fouuenir, en qualité de vofre tref-humble feruiteur: il espere, & nous auffi, que fi Dieu donne la paix à l'ancienne France, que vous trauaillerés pour leur fecours contre les Hiroquois; ie laiffe au R. Pere le Jeune, à vous dire le d'etail de nos afflictions, & de nos befoins. Je parle au nom des Sauuages que j'aime tendrement, ce font les propres mots de fa lettre.

Adiouftons quelque chofe, de ce qui s'est fait en cette Refidẽce, & qui n'a point encor paru dans les autres Relations. Voicy vn Paradoxe, qui aura peine de trouuer creance dans les efprits, qui ne cognoiffent les Sauuages. On a Baptifé vne ieune femme,agée d'environ vingt-trois à vingt-quatre ãs, qui eft demeurée Vierge ayant eu trois maris fucceffiuent, cette pauvre fille, pour la nommer ainfi, a efté nourrie dans l'innocence des premiers fiecles, elle a tiré fa naiffance, d'une nation fort esloignée de Kebec, comme elle fut en l'ance de Saint Iofeph, vn ieune

the Barbarians as well as to the Greeks. *Novit bona data dare filiis suis.* That excellent Neophyte knows how to dispense the goods that God and men have given him to the poor Christians, whom he considers as his children. He succors the old women, the poor widows, and the orphans,—giving them bread, peas, Indian corn, eels, and even robes. Now see what is observed regarding this Captain.

A French Lady, who has become his neighbor in that country, speaks of him as follows, in a letter that she has sent to a person of virtue and rank: “Noel Tekouerimat, who was formerly called [15] Negabamat,—a great Captain of Sillery and an excellent Christian, possessing nothing of the Savage except the name,—thanks you, as your very humble servant, for the honor of being remembered by you. He hopes, and we also, that, if God gives peace to old France, you will work for the aid of his people against the Hiroquois. I leave it to the Reverend Father le Jeune to tell you the details of our afflictions and our needs. I speak in the name of the Savages, whom I love tenderly.” These are the very words of her letter.

Let us add something of what has occurred at that Residence and has not yet appeared in the other Relations. Here is a Paradox which will with difficulty find credence in minds unacquainted with the Savages. There has been Baptized a young woman of about twenty-three or twenty-four years of age, who has remained a Virgin although she has had three husbands in succession. This poor girl, if we may so call her, was brought up in the innocence of the first centuries, having been born in a nation far distant from Kebec. When she was at the cove of

homme, apres quelque temps de [16] fejour, la voulant rechercher en mariage, luy fit demander fecrettement par vne perfonne de confiance, fi fon dernier mary, ne l'auoit point laiffée enceinte, elle refpondit avec vne pudeur, & avec vne fimplicité fi naturelle, qu'on donna facilement creance à fes paroles. Il eft vray, dit-elle, que mes parens m'ont mariée trois fois, & neantmoins pas vn homme ne m'a encore touchée. Ce que ie vay dire pourra iuftifier la verité de fa réponfe.

Premierement, ces peuples fe comportent ordinairement, les deux, trois, & quatre premiers mois de leur mariage, comme s'ils eftoient freres & fœurs, donnans pour raifon, de leur façon de faire, qu'ils s'entramēt d'un amour de proches parens, qui ont horreur des actions de la chair. Cét amour de parenté, eft plus grand, & plus fort parmy les paiens, que l'amour du mariage, dans lequel enfin il degenere. Que fi dans ces premiers mois, ils viennent à fe defgouter l'un de l'autre, ils s'esloignent fans bruit, demeurans comme ils eftoient auparauant.

Secondement, fi le Pere, ou le proche, parent d'une fille, luy commande de s'affeoir aupres du ieune homme qui la recherche, [17] c'eft à dire de l'efpoufer, la fille obeïra fans mot dire: mais fi elle ne l'aime pas, ou fi elle n'a pas encor enuie d'eftre mariée, il à beau demeurer aupres d'elle, iamais elle ne luy fouffrira aucune action de mary. Et le ieune homme, n'oferoit quafi tefmoigner qu'il s'en fâche, autrement il feroit voir qu'il ne l'aime pas: mais enfin, comme il veut eftre aymé reciproquement, & que ce n'eft point la couftume des Sauuages de fe violenter les vns les autres, la liberté eftant le plus grand de tous

Saint Joseph, a young man, after a stay of some time there, [16] wishing to seek her hand in marriage, had her asked in private by a person in his confidence, if her last husband had not left her pregnant. She replied with a modesty and simplicity so natural that her words were readily believed. "It is true," said she, "my relatives have married me three times, and, nevertheless, not a man has yet touched me." What I am going to say will be sufficient to prove the truth of her answer.

In the first place, these people, during the first two, three, or four months of their marriage, conduct themselves ordinarily as if they were brothers and sisters,—giving as a reason for their mode of behavior that they love each other with a love of near relatives, who feel a repugnance for carnal intercourse. This affection of kinship is greater and stronger among pagans than conjugal love, into which it finally degenerates. But if in these first months they acquire a distaste for each other, they separate quietly, remaining as they were before.

In the second place, if a girl's Father or near relative bids her take her seat beside a young man who proffers his suit,—[17] that is to say, bids her marry him,—the girl will obey without a word; but if she does not love him, or does not yet wish to marry, it is in vain for him to stay with her: she will never allow him a husband's rights. And the young man would scarcely venture to show his displeasure; for if he did, he would show that he did not love her. But finally, as he wishes to be loved in return, and as it is not the custom of the Savages to violate one another, liberty being the greatest of all their blessings, he gives up that girl at the end of a few

leurs biens, il abandonne cette fille au bout de quelques mois, la laissant dans son premier estat, c'est en cette façon que celle dont nous parlons, auoit conserué sa pureté dans trois de leurs mariages. Il semble que nostre Seigneur la vouloit épouser au Saint Baptême, deuant qu'elle eut donné son cœur & son affection à aucun homme.

Vne mere ayant perdu sa fille, qu'elle aimoit vniquement: vn Francois l'allât visiter, luy dit pour la consoler, qu'il se falloît soumettre à la volonté de Dieu, qui sçait bien quand il est temps de nous retirer de ce monde, & qu'il ne se faut iamais [18] laisser abbattre à la tristesse, hélas! Dit-elle, ie ne suis pas triste de la mort de ma fille, puis que ma fille ne l'étoit pas de sa mort mesme; la pauvre enfant me disoit, au fort de sa maladie, ma mere ie suis biẽ aise de mourir, ie m'en vay au Ciel, ie verray celuy qui à tout fait. Je croy, disoit cette bonne mere, qu'elle y est maintenant: car elle aimoit bien la priere, c'est pourquoy ie n'ay garde de m'attrister, voyant que ma fille est en si bon lieu.

Vn ieune homme estant mort sainctement, vn sien camarade nous dit; en verité ie sens bien, que ie ferois triste de la mort de mon amy, n'estoit que ie croy fermement qu'il est au Ciel: car il alloit tout droit, il ne s'ecartoit point, il croioit fortement, il obeissoit promptement; ie viens de prier pour luy en la Chappelle, mais mon cœur me disoit, c'est en vain que tu prie, il est au Ciel: il n'est point retenu en chemin; car il marchoit tout droit. Cette foy, & cette simplicité sont aymables.

Voicy vne action qui fera voir que Dieu est le Docteur des ames simples. Vne bonne mere demandoit

months, leaving her in her former condition. It is in that way that she of whom we are speaking had preserved her purity in three of their marriages. It seems to have been our Lord's will to espouse her in Holy Baptism, before she had given her heart and her affection to any man.

A mother having lost her daughter, whom she loved most tenderly, a Frenchman went to visit her and said to her, for her consolation, that we must submit to the will of God, who well knows when it is time to withdraw us from this world; and that we must never [18] let ourselves be cast down in sadness. "Alas!" said she, "I am not sad at the death of my daughter, since she was not sad herself at dying. The poor child said to me at the height of her illness, 'Mother, I am glad to die; I am going to Heaven, and I shall see him who has made all things.' I believe," said that good mother, "that she is there now, for she was very fond of prayer; that is why I take heed not to be cast down, seeing that my daughter is in so good a place."

A young man having died a pious death, a comrade of his said to us: "Truly, I am well aware that I should be sad at the death of my friend, were it not that I firmly believe he is in Heaven; for he walked in the right way, he turned not aside, he believed heartily, and he obeyed promptly. I have just been praying for him in the Chapel; but my heart said to me, 'It is to no purpose that thou prayest; he is in Heaven; he has not been stopped on the way, for he walked in the right path.'" That faith and that simplicity are worthy of love.

Here is an act which will show that God is the Teacher of simple souls. A good mother asked one

vn iour si la priere qu'elle faisoit, n'estoit point mauuaife; car disoit-elle, ie ne l'ay apprise de personne. [19] Quand ie couche ma petite fille dans son berceau, ie fay le signe de la Croix sur son front, puis i'adresse ces paroles à celuy qui à tout fait. Ma petite fille te dit par ma bouche, & par mon cœur, car elle ne sçauroit encor parler, c'est toy qui m'as donné la vie, conferue la moy, éloigne de moy le meschant Manitou. Quand ie seray grande, ie croiray en toy, ie t'aimeray, ie t'obeiray. Voila ce que dit ma fille par ma bouche. Assiste moy afin que ie l'instruise bien, & qu'elle te dise vn iour par foy-mesme, ce qu'elle te dit par le cœur, & par la bouche de sa mere la foy & l'amour ont bien de l'industrie.

Cette bonne Chrestienne, ayant eu l'approbation de sa priere, adiouta ce qui suit. Mon cœur est bien méchant: nous auons en nostre Cabane vn ieune garçon, d'une nation estrangere, qui fera bien grossir le papier, où sont escrits mes péchés: on ne sçauroit le rassasier, Il mange incessamment, & il veut toujours manger (en effet il est trauaillé d'une faim canine) il derobe tout ce qu'il rencontre de bon à manger, cela me cause vne tristesse, qui à la verité ne vient pas iusques à la bouche, car ie ne dy mot, mais mon [20] cœur est méchant, ie voudrois bien qu'il n'eut point cette facherie. Il est vray que ie ne le hay pas: mais ie n'ayme point ses façons de faire. Cette bonne ame prenoit les sentimens d'Adam pour des consentemens de l'esprit.

Vn homme d'un naturel assez vif, racomptoit vn iour, les combats qu'il rendoit, quand la nature, ou les demons luy dōnoient quelque pensée, ou luy causoient quelque dereglement dans les sens. Le me

day whether the prayer that she was wont to offer was not wicked; "for," said she, "I did not learn it from any one. [19] When I put my little girl to sleep in her cradle, I make the sign of the Cross on her forehead; and then I address these words to him who has made all things: 'My little girl says to thee, through my mouth and my heart—for she cannot speak yet—"It is thou who hast given me life: preserve it for me, and remove from me the wicked Manitou. When I am grown up, I will believe in thee, and will love and obey thee." That is what my daughter says by my mouth. Help me that I may teach her well, and that she may one day say to thee, in her own person, what she now says to thee through her mother's heart and mouth.' " Faith and love have much ingenuity.

This good Christian, having received the approval of her prayer, added what follows: "My heart is very wicked. We have in our Cabin a young boy of another nation, who will make the paper on which my sins are written grow very large. He cannot be satisfied, but eats incessantly, and wants to eat all the time (in fact, he is tormented with the hunger of a dog), and steals whatever he finds that is good to eat. That causes me a vexation which, indeed, does not come as far as my mouth, for I do not say a word; but my [20] heart is wicked, and I would be very glad if he did not have that vexatious habit. It is true, I do not hate him, but I do not like his ways." This good soul took the feelings of Adam for the acquiescence of the spirit.

A man of a rather hasty disposition told, one day, about the battles that he fought when nature or the demons gave him some thought or caused him some

frappe moy-mesme, comme ie frapperois vne autre personne, qui voudroit offencer Dieu. Ie me dy ces paroles, c'est le demon qui parle, le veux tu escouter? Es-tu encor de son party? N'es-tu pas Baptisé? N'as-tu pas dit ces paroles, ie hay, & ie renonce au méchant Manitou? le demon s'enfuit quand ie parle si haut, & ie demeure en paix.

Vne femme étant aupres du feu: quelqu'un fit tomber sur elle un tison ardent, qui la brula bien fort, & qui l'offensa grandement; A mesme temps que son corps sentit la douleur, son cœur fut faisi d'un mouuemēt de colere: or comme il n'y a pas loing du cœur à la bouche, ce mouuemēt vint iusques sur le bout des levres pour [21] fortir avec éclat, mais cette pensée (N'est pas Chrestienne?) se iettant à la trauerse, l'arresta tout court, & fit rentrer sa colere sans que iamais elle dit un seul mot. Ce sont ces violences qui rauissent le Ciel.

Quelques femmes Chrestiennes, s'entretenans des Religieuses hospitalieres & des Vrfelines, qui sont en ce bout du monde, l'une d'entre elles dit aux autres, au fuiet de leurs maladies, & de leurs travaux, dont elles parloient, qu'importe-t'il à ces filles Vierges d'estre malades, où d'estre en fanté? La vie & la mort leur est vne mesme chose, si elles sont malades, elles souffrent patiemment, & se rendent agreables à Dieu: si elles sōt en fanté, elles assistent nos malades, instruisent nos enfans, si elles meurēt elles vont tout droit au Ciel, elles en sçauent le chemin. Il n'en est pas le mesme de nous autres, nous n'auons pas encor de bons yeux, nous ne connoissons pas tout ce qu'il faut faire, nous ne sçauons pas, comme elles, ce qu'il faut dire à Dieu, & comme il

unruliness of the senses. "I strike myself as I would strike another person who should wish to offend God. I say to myself these words: 'It is the demon that speaks; dost thou wish to hear him? Art thou still on his side? Art thou not Baptized? Hast thou not uttered these words, "I hate and renounce the wicked Manitou?"' The demon takes flight when I speak so boldly, and I am left in peace."

Some one let fall upon a woman, who was near the fire, a glowing firebrand, which burned her severely and hurt her greatly. At the same time that her body felt the pain, her heart was seized with an impulse of wrath; now as it is not very far from the heart to the mouth, this impulse went as far as the tip of her tongue, to [21] break forth with violence; but this thought (is it not a Christian thought?) throwing itself in the way, stopped it short and made her anger subside without her ever having uttered a single word. Such are the acts of violence that take Heaven by force.

While some Christian women were talking together about the hospital and the Ursuline Nuns who dwell at this end of the world, one of their number said to the others, referring to their ailments and their labors, of which they were speaking: "What matters it to those Virgin girls whether they are sick or in health? Life and death are all one to them: if they are ill, they suffer patiently, and render themselves acceptable to God; if they are in health, they help our sick ones, and teach our children; and if they die, they go straight to Heaven, whither they know the way. With us it is different: we have not yet good eyes, we are unacquainted with all that ought to be done, and we do not know, as they do, what we

luy faut parler. Mais changeons de propos, voicy vn rencontre agreable.

Les Sauvages du quartier de Sainct Ioseph estans tous à la Messe, on deroba [22] dans l'une de leurs cabanes, une robe de castor toute neufue celui à qui elle appartenoit, ne la trouvant point à son retour, assemble les principaux d'entre-eux, qui conclurent tous par des coniectures tres-apparentes, que ce vol n'auoit pas esté fait par un Sauvage, mais par quelque François. Les ieunes gens entendans cela, courent aussi-tost apres deux François, qui venoient de passer, ils les attrapent, & les amènent en leur quartier, leurs voulans oster leurs habits, & tout ce qu'ils auoient, iusques à ce que le Capitaine des François, eut fait retrouver la robe, où qu'il l'eut payée. Celui à qui elle appartenoit leur dit, tout beau ieunes gens, mettons bas nos coustumes, puis que nous en auons embrassé d'autres; nous ne sçauons pas comme il se faut comporter en ce rencontre, enuoyons querir l'un de nos Peres, & il nous dira ce qu'il faut faire. Aussi-tost dit, aussi-tost fait, le Pere estant venu, il luy exposa les raisons, qui leur faisoient conclurre, que ce Larcin, fut commis par un François; c'est nostre coustume, adiouta-t'il, de depouiller les premiers qu'on rencontre, de la parenté, ou de la nation de celui qui à [23] fait le vol. On garde ses depouilles, iusques à ce que son Capitaine, ou ses parens, ayent donné satisfaction à celui auquel on à fait tort. Voila nostre coustume: mais comme nous auons receu la foy, & que nous sommes Baptisés, nous les quitons pour suiure celles des Chrestiens. Que doiuent ils faire en ce cas là? Le Pere leur dit que les fautes estoient personnelles, & qu'il falloit punir

ought to say to God, and how we ought to address him." But let us change the subject. Here is an agreeable incident.

While the Savages of the Saint Joseph district were all at Mass, there was stolen [22] from one of their cabins a beaver-skin robe that was entirely new. The one to whom it belonged, not finding it on his return, assembled the chief men of the place, who all reached the conclusion, by very plausible conjectures, that this theft had not been committed by a Savage, but by some Frenchman. The young people, on hearing this, ran immediately in pursuit of two Frenchmen who had just passed, caught them and brought them to their quarters, intending to strip them of their clothes and all that they had, until the Captain of the French should have had the robe found or should have paid for it. He to whom it belonged said to them: "Gently, young men; let us discard our own ways, since we have embraced others. We do not know how we should conduct ourselves on this occasion; let us send for one of our Fathers, and he will tell us what we must do." No sooner said than done. A Father having come, the speaker explained to him the reasons which made them conclude that this Theft had been committed by a Frenchman. "It is our custom," he added, "to strip the first persons whom we meet who are of the same family or nation as the one who has [23] committed the theft. This booty is kept until the owner's Captain or relatives have given satisfaction to him who suffered the injury. That is our custom; but we abandon it, as we have received the faith and are Baptized, in order to follow the ways of Christians. What ought they to do in this case?"

ces deux François, s'ils estoient coupables, sinon qu'il les falloit mettre en liberté, & faire tout le possible, pour decouvrir le larron. Or encore que ces bonnes gens vissent bien, que ce procédé ne leur estoit pas favorable, pour ce qu'on ne decouvre pas facilement les larrons, si est-ce qu'ils s'y accorderent, & ayans reconnus que les deux François qu'ils tenoient, estoient innocens, ils les renvoyerent avec beaucoup d'humanité. Or comme ce vol estoit recent, & que le François, qui l'auoit commis, se voyoit en grand danger d'estre, decouvert, touché d'ailleurs d'un remords d'auoir offensé Dieu, il porta cette robe à son Confesseur, le suppliant de la restituer en sorte qu'il ne fut point connu. On reporte la robe aux Sauvages, & pour [24] ce qu'ils sçauent que Monsieur le Gouverneur du pays, fait punir publiquement les crimes, on leur dit, que celuy qui estoit tombé dans cette offence, s'estoit venu confesser, qu'il auoit demandé pardon à Dieu, qu'il auoit rendu la robe, qu'on luy auoit donné une bonne penitence. On leur adioute qu'ils sçauoient bien, que ce qui se passoit dans le Sacrement de Penitence, estoit un secret de Dieu, à qui on declaroit ses pechés, & qu'on n'en parloit iamais aux hommes, que personne ne connoissoit le criminel. Ces bonnes gens furent ravis, voyans dans la pratique, ce qu'on leur auoit presché du secret de la Confession: admirans ce tribunal, & cette Iustice, si favorable à ceux qui reconnoissent, & qui detestent leurs offenses. Iamais ils ne demãderent & iamais ne parurent coniecturer, qui pourroit estre le coupable, afin de s'en deffier; s'imaginans qu'un homme, qui confesse son péché, ne le doit iamais plus commettre, notamment s'il est tant soit peu notable.

The Father told them that offenses were personal, and that these two Frenchmen must be punished, if they were guilty; if not, they must be set at liberty, and everything possible done to discover the thief. Now although these good people saw clearly that this mode of procedure was not in their favor, because thieves are not easily discovered, yet they acquiesced in it; and, after finding out that the two Frenchmen whom they held were innocent, released them with much humanity. Now as this theft was recent, and as the Frenchman who had committed it saw himself in great danger of being discovered,—touched, besides, with remorse at having offended God,—he carried that robe to his Confessor and begged him to give it back in such a way that he should not be known. The robe was restored to the Savages; and, because [24] they know that Monsieur the Governor of the country causes crimes to be publicly punished, they were told that he who had fallen into this error had come and confessed it, and that he had asked God's forgiveness, had restored the robe, and had been given a good penance. It was said to them, also, that they were well aware that what took place in the Sacrament of Penance was a secret of God, to whom one declared his sins; that one never spoke thereof to men, and that no one knew the criminal. Those good people were charmed at seeing put into practice what had been preached to them about the secrecy of Confession, admiring that tribunal and that Justice which are so favorable to those who acknowledge and detest their sins. They never asked and never seemed to conjecture who the guilty one could be, in order to be on their guard against him; for they thought that a man who confesses his sin is

Finiffons ce Chapitre par la deuotion d'une Dame, qui ne veut estre connuë, que de celuy, des yeux duquel elle ne se peut dérober. Voyant que le Pere [25] Eternel auoit mis son fils sous la conduite de Saint Ioseph, elle a creu que son amour l'obligeoit, de fuiure cet original, elle a donc mis son fils entre les mains de Saint Ioseph, & afin d'obliger ce grand Saint (pour ainsi dire) à le fauoriser plus particulièrement, elle donne tous les ans vn aumosne, pour nourrir vn enfant, baptisé en la Residence de Saint Ioseph. I'ay creu qu'en publiant cette deuotion, la personne qui la pratique, n'en feroit pas moins cachée; & que ceux qui aiment ces nouuelles Eglises, honoreront deuant Dieu, vne mere, si saintement amoureuse de son enfant.

bound never to commit it again, especially if it be in the least noteworthy. Let us finish this Chapter with the act of devotion of a Lady, who wishes to be known only to him from whose eyes she cannot hide herself. Seeing that the Father [25] Eternal had put his son under the charge of Saint Joseph, she thought her love obliged her to follow that example. Accordingly, she entrusted her son to Saint Joseph's keeping; and, in order to put that great Saint under obligations (so to speak) to favor him more particularly, she makes every year a charitable offering for the maintenance of a child baptized at the Residence of Saint Joseph. In publishing this act of devotion, I believed that the person who practices it would remain none the less concealed; while those who love these new Churches will honor before God a mother so piously fond of her child.

CHAPITRE III.

DE LA COLONIE HURONNE EN L'ISLE D'ORLEANS.

IE n'ay rien à mettre sous ce tiltre, que la Lettre d'un Pere de nostre compagnie, adressée à un autre Pere de sa connoissance qui a esté en ce nouveau monde: ce sont les seuls memoires que i'ay reçeus touchant cette Colonie; qui à ses [26] tristesses & ses ioyes, ses mal-heurs & ses benedictions. Dieu vueille que ses afflictions soient limitées par cette vie, & que ses consolations soient eternelles, mais lisons nostre lettre, voicy comme parle le Pere, apres deux mots de preambule que i'ay obmis.

Pour nouvelle de nostre Colonie Huronne, ie vous diray, que le 26. iour du mois de Iuin passé nous perdîmes six de nos meilleurs Chrestiens, qui s'en alloient à Tadouffac, dans un grand Canot que nous leur auions presté. Voicy leurs noms Pie[r]re Ahandation, André Annenharifonk, Martin Honahoiannik, René Hondeánionhé, Dominique Onnhoudei, & le pieux Ioseph Taondechoren. Trois enfans se perdirent avec eux, Louys fils de Ioseph, Paul fils de Pierre, & Nicole fille de Martin. Ils estoient tous de nostre chere Missiion de la Conception. Comme ils descendoient de l'Isle d'Orleãs à Tadouffac, pour vendre de leurs farines de bled dinde, aux Algonquins, & tirer d'eux quelques peaux, pour en faire des robes à leur vsage, vne tempeste, les ayant surpris au milieu de la grande riuiera, vis à vis de Tadouffac,

CHAPTER III.

OF THE HURON COLONY ON THE ISLAND OF ORLEANS.

I HAVE nothing to put under this title except the Letter of a Father of our society, addressed to another Father of his acquaintance who has been in this new world. This is the only memoir I have received touching that Colony, which has its [26] griefs and its joys, its misfortunes and its blessings. God grant that its afflictions may be limited by this life, and its consolations be eternal. But let us read our letter: the Father, after a few words of preamble, which I have omitted, speaks thus:

“For news of our Huron Colony, I will tell you that on the 26th day of the month of June last we lost six of our best Christians, who went away to Tadoussac in a large Canoe that we had lent them. Their names are as follows: Pierre Ahandation, André Annenharisonk, Martin Honahahoiannik, René Hondeánionhé, Dominique Onnhoudei, and the pious Joseph Taondechoren. Three children were lost with them,—Louys, son of Joseph, Paul, son of Pierre, and Nicole, daughter of Martin. They were all from our dear Mission of la Conception. While they were on their way down from the Island of Orleans to Tadoussac,—to sell some of their indian cornmeal to the Algonquins, and to obtain from the latter some skins for making robes for their use,—a storm overtook them in the middle of the great river, opposite Tadoussac, and swallowed them up [27] in

les englouti[t] [27] dans les eaux, fans qu'on ait iamais pû retrouver n'y hommes, ny Canot. Ah qu'elle perte ! Si les grandes occupations de nostre R. P. Superieur ne l'empeschoient point de dressez vne Relation, il diroit des merueilles de nostre bon Ioseph. Quoy que vous ayez esté tefmoins oculaires de ses vertus, lors que nous demeuriõs ensemble chez luy, en mesme cabane, à mesme feu, & à mesme table, où plustost à mesme pot, ou à mesme chaudiere, puis que les tables ne sont pas en vñage en ce pays-là, quoy dis-je, que vous l'avez connu i'ay crû neantmoins que vous seriez bien-aise, que ie vous en parlasse, veu mesmement, que i'ay eu la consolation, de conuerfer avec luy iusques à la mort. Je vous diray donc.

En premier lieu, qu'il n'est iamais tombé en aucune faute notable, depuis son Baptême, ce qui est d'autant plus remarquable, qu'il auoit esté fort adonné aux femmes, au ieu & aux superstitions du Pays. Iamais depuis qu'il a esté fait Chrestien, il n'est tombé dans ces trois vices, quoy que ses compatriotes, l'en ayent sollicité, au delà de ce qui s'en peut dire. Vne femme, deuant qu'il fut [28] remarié, le sollicita plusieurs mois fortement; non seulement il ne l'ecoutoit pas, mais il trembloit à son abord, me disoit-il, & n'en pouuoit supporter la veüe. Elle le surprit vne fois, dans les tenebres de la nuit, sous vn appanty, où ils n'auoient que Dieu pour tefmoing.

Je fus, racontoit-il, saisy soudainement d'une fureur, qui se respendit par tout mon corps, & d'une crainte qui troubloit mon esprit, dans l'apprehension que i'auois de succomber. La chair ne laissa pas de se reuolter, & de rendre vn si puissant combat contre

the waters, without our ever having been able to recover either men or Canoe. Ah, what a loss! If the important occupations of our Reverend Father Superior did not prevent him from preparing a Relation, he would tell wonders about our good Joseph. Although you have been eye-witnesses of his virtues when we lived together with him, in the same cabin, at the same fire and the same table,—or, rather, at the same pot or the same kettle, since tables are not used in that country,—although, I say, you have known him, nevertheless I thought you would be glad to have me tell you about him, seeing likewise that I had the consolation to converse with him up to the time of his death. I will tell you then,—

“In the first place, that he has never fallen into any notable error of importance since his Baptism,—which was the more remarkable, since he had been greatly addicted to women, gaming, and the superstitions of the Country. Never, after he became a Christian, did he fall into those three vices, although his fellow-countrymen tempted him beyond the power of words to express. Before he was married again, a woman [28] made great efforts for several months to entice him; not only would he not listen to her, but he even trembled at her approach, as he told me, and he could not bear the sight of her. She surprised him once in the darkness of the night, under a shed, where they had only God as witness.

“‘I was suddenly seized,’ he related, ‘with a sweat which spread over my whole body, and a fear which disturbed my mind, apprehending, as I did, that I should yield. My flesh ceased not to rise in revolt, and to wage so mighty a combat against my spirit that I know not which of the two would have

mon esprit, que ie ne sçay lequel des deux, auroit remporté la victoire, fans vn petit rayon, qui me fit faire vne Oraison à Dieu bien courte, mais bien feruente: à la faueur de laquelle, ie me tiray des mains de cette femme, où de ce tison d'enfer.

En second lieu, les sentimens qu'il auoit de la Foy, estoient si rauiffans, que nos Peres en estoient estonnez. Il ne pouuoit se fouler de parler de nos mysteres, avec des termes, & avec des comparaifons si proportionnées à ses Auditeurs, que luy mesme s'estonnoit, qu'ayant esté si ignorant, & si idiot deuant son Baptême, [29] il conçut, & parla si bien des maximes de l'Euangile. De là vient qu'il faisoit assez souuent, des parenteses en ses discours, pour faire entendre qu'il n'estoit rien de son estoc. *Otsinonaka Iouei.* Je suis parent, & allié des vers, ie n'ay rien de moy, c'est Dieu qui me deslie la langue. On a remarqué que plus de quatre mois deuant sa mort, il parloit tousiours dans ses Harangues, de l'heure incertaine de nostre départ, tenons nous tousiours prests, disoit-il, car nous serons surpris, & nous dirons avec estonnement, nous voila morts. Ses niepces m'ont fait faire cette reflexion. Il a montré disoient-elles, que ce qu'il inculquoit si souuent, s'est trouué veritable en sa personne; car il est mort en vn temps, & en vn lieu, qu'il n'auoit pas preueu.

En troisieme lieu, il estoit fort reconnoissant du benefice de la Foy, il commençoit le plus souuent, les discours qu'il tenoit à ses gens, par ces paroles. De graces, mes freres, faites estat de la Foy. O que ie suis obligé à Dieu de m'auoir retiré des tenebres de l'idolatrie, m'esclairant du flambeau de la Foy! Combien [30] y a-t'il maintenât de mes compatriotes

won the victory, had it not been for a little ray of grace that made me offer a Prayer to God, very short but very fervent, under favor of which I extricated myself from the hands of that woman, or that fire-brand of hell.'

"In the second place, the feelings that he entertained for the Faith were so ravishing that our Fathers were astonished at them. He could not sate himself with talking about our religion, in terms and with comparisons so well adapted to his Auditors that he himself was astonished that, although he had been so ignorant and stupid before his Baptism, [29] he understood and expressed so well the maxims of the Gospel. Therefore it was that he often introduced parenthetical remarks into his speeches, to let his hearers know that what he said was not from his own mind. *Otsinonaka Iouei*. 'I am kin and relation to the worms; I have nothing of my own; it is God who loosens my tongue.' It was remarked that, for more than four months before his death, he always spoke in his Harangues of the uncertain hour of our departure. 'Let us hold ourselves ever in readiness,' he would say, 'for we shall be overtaken, and we shall exclaim with astonishment, "Lo! we are dead."' His nieces caused me to make this reflection. 'He has shown,' said they, 'that what he inculcated so often was found true in his own person; for he died at a time and in a place that he had not foreseen.'

"In the third place, he was very thankful for the benefit of the Faith, and most often began the speeches that he delivered to his people with these words: 'I beg you, my brethren, hold the Faith in high esteem. Oh, how greatly am I indebted to God

en enfer, faute d'auoir eu cette lumiere? Et pour comble de ses faueurs sa bonté m'a fait venir à Kebec, où ie suis au milieu de la Chrestienté, tant des François, que des Algonquins, qui par leurs bons exemples, me portent au bien. Au lieu que si i'eusse pris party ailleurs, apres la deroute de mon pays, i'eusse esté en danger d'estre peruertie, par les façons de faire des infidelles, avec lesquels i'aurois conuersé, mais ce que ie prise dauantage, c'est l'amour de nos Peres, qui nous instruisent à Kebec, aussi bien qu'aux Hurons.

Ils nous donnent le moyen de tenir nos ames toutes nettes du peché, & d'entrer, en suite dans de fortes esperances, que nous irons au Ciel: quand quelqu'un luy rapportoit quelque, medifance proferée contre luy: Attendés, disoit-il, le iour du Iugement, & vous verrés ce qui en est. Ces calomnies me font du bien, car ie les offres à Nostre Seigneur en satisfaction, de mes offenses.

En quatriefme lieu, l'amour qu'il auoit pour l'oraison, le rendoit fort considerable. Vous vous souue-
nez bien, que l'hyuer [31] que nous passâmes en sa cabane; qu'il se leuoit deuant le iour, à mesme temps que nous; qu'il faisoit oraison aussi long-temps que nous, qu'il entendoit en suite nos deux Messes, & qu'il donnoit sur le soir, vn bon espace de temps à la priere en nostre Chapelle. Et tout cela ne l'empeschoit pas, de se trouuer aux prieres publiques, & communes, qu'il faisoit faire tous les iours à sa famille. Sa deuotion enuers la Sainte Vierge estoit aymable. Il me disoit souuent, ô que i'ayme la couronne ou le Chapellet de la Sainte Vierge, iamais ie ne me lasse de le dire, elle m'a accordé tout ce que ie

for having withdrawn me from the darkness of idolatry and enlightened me with the torch of the Faith! How many [30] of my fellow-countrymen are there now in hell, for want of having had that light! And, to crown his favors, his goodness caused me to come to Kebec, where I am in the midst of Christianity,—that of the Frenchmen as well as that of the Algonquins, who by their good examples influence me to good; whereas, if I had cast my lot elsewhere after my country's overthrow, I would have risked being perverted by the customs of the infidels with whom I would have conversed. But what I prize more is the love of our Fathers who instruct us at Kebec as they did among the Hurons.

“ ‘They give us the means of keeping our souls all clean from sin, and of entering afterward into firm hopes that we shall go to Heaven.’ When any one reported to him some slander that was uttered against him, ‘Wait,’ he would say, ‘until the day of Judgment, and you shall see what truth there is in it. These calumnies do me good, for I make an offering of them to Our Lord, in atonement for my sins.’

“ ‘In the fourth place, the love that he had for prayer made him a very important man. You remember well how, during the winter [31] that we spent in his cabin, he used to rise before day, at the same time that we did; how he would pray as long as we; how he would then hear our two Masses; and how, toward evening, he would devote a good period of time to prayer in our Chapel. And all that did not prevent him from being present at the public and common prayers that he made his family offer every day. His devotion to the Holy Virgin was beautiful: he would often say to me, ‘Oh, how I love the

luy ay demandé, en luy offrant cette priere. C'est le bon Pere Ifaac Iogues, adioutoit-il, qui ma donné cette deuotion, lors que nous estions tous deux captifs au pays des Hiroquois, souuent nous recitions ensemble nostre Chapelet, dans les ruës même d'*An-niené*, c'est vn bourg des Hiroquois, sans que ces infideles s'en apperceussent. Il attribuoit sa deliurance, & la benediction de sa famille à cette deuotion. Il prioit souuent pour ses biens-facteurs, pour ceux qui se recommandoient à ses prieres, & pour les Chrestiens de France, qui donnoient [32] quelque secours à ces pauvres contrées. Quand il trauailloit en son champ, s'il se relachoit de son trauail, c'estoit pour s'occuper à l'o[r]aison, & iamais il ne manquoit de dire quelques dizaynes de son Chapelet, depuis son champ iusques en sa maison.

En cinquiesme lieu, son zele pour le salut de ses compatriotes, a toujours paru grãd dans s^{on} pays, mais il s'étoit augmēté de beaucoup, depuis qu'il estoit icy. Vostre Reuerence se souuient-elle, que luy demandant vn iour, s'il auoit exhorté quelques personnes, qui ne faisoient pas leur devoir, il nous repartit. L'ayme mieux parler à Dieu pour ceux-là, & le prier pour leur conuersion, que de parler à eux mesmes. Car ie sçay ce qu'il faut dire à Dieu, quand ie m'adresse à luy: mais ie ne sçay pas, comme il faut parler à ces gens-là, pour leur toucher le cœur. Reponse qui fait voir sa prudence, sa discretion, son discernement, & son zele. Depuis qu'il estoit à Kebec, où la foy tient le deffus, il ne manquoit pas de visiter quasi tous les iours les Cabanes, & d'exhorter vn chacun de tenir ferme en la foy, me rapportant avec vne candeur [33] tres-aimable, les

crown, or Rosary, of the Holy Virgin! Never do I tire of reciting it, and she has granted me all that I have asked of her when offering her this prayer. It was good Father Isaac Jogues,' added he, 'who gave me this devotion, when we were both captives in the country of the Hiroquois. We often used to recite our Rosary together in the very streets of *Anniéné*, a Hiroquois village, without those infidels perceiving it.' He attributed his deliverance, and the blessings bestowed on his family, to that pious practice. He prayed frequently for his benefactors, for those who commended themselves to his prayers, and for the Christians of France who were giving [32] some aid to these poor countries. When he worked in his field, if he took any respite from his labor, it was to engage in prayer; and he never failed to say some decades of his Rosary going from his field to his house.

"In the fifth place, his zeal for his fellow-countrymen's salvation always appeared great in his own country, but it had greatly increased since his arrival here. Does Your Reverence remember the reply that he made to us one day, upon being asked whether he had exhorted some persons who were not doing their duty? 'I prefer,' he said, 'to speak to God for those people, and to pray him for their conversion, rather than to speak to them in person. For I know what I must say to God when I address him; but I do not know how I ought to speak to those people in order to touch their hearts,'—a reply illustrative of his prudence, discretion, discernment, and zeal. During his stay at Kebec, where the faith is in the ascendant, he did not fail to visit the Cabins almost every day and to exhort each person to stand firm in the faith,—reporting to me, with a

biens & les maux qu'il remarquoit; ce qui me seruoit fort pour la conduite de mon petit troupeau.

En sixième lieu, Nostre Seigneur qui auoit esprouué ce bon Chrestien par la perte de sa premiere femme, de ses enfans, & de tous ses biens, par de grandes maladies, par la captiuité, par la faim, & par vne infinité de mesaises, le voulut exercer les dernieres années ne sa vie, par la mauuaise humeur de sa seconde femme. Elle deuint ialouse vn an deuant sa mort, & le soupçonna si fortement d'aimer vne autre femme, qu'elle ne donnoit aucun repos à son pauvre mary.

Vn iour comme il faisoit festin à ses amis, ayant ietté les yeux par mégarde vers le lieu où estoit cette femme, ce regard innocent qui luy donnoit de la ialousie, la ietta hors d'elle-mesme; elle prend ses enfans deuant toute la compagnie, & leur dit en pleurant: Allons, allons, mes enfans, allons chercher vne autre demeure, vous n'avez plus de pere; Ne voyez-vous pas bien qu'il vous desaduoie pour ses enfans, puis qu'il ne me recognoist plus pour sa femme, ayant de l'amour pour vne autre que pour vostre [34] infortunée mere? A mesme temps elle quitte le festin, & la cabane, & s'en va dans les bois. Je vous laisse à penser quelle affliction pour ce bon Neophyte: Il me vint trouuer, & m'ayant raconté l'histoire, ie les remis ensemble. Quand ie tançois cette pauvre femme, elle m'escoutoit volontiers, auoiant que c'estoit vne forte tentation: Elle obeïssoit à tout ce que ie luy disois, mais c'estoit tous les iours à recommencer. Je vous confesse que j'admirois la patience de ce grand homme, il souffroit ce martyre avec vne constance admirable, taschant à tous momens de ne

very lovable candor, [33] whatever of good he had noted, and what of ill, which was of great service to me in the guidance of my little flock.

“ In the sixth place, it was Our Lord’s will — after trying this good Christian by the loss of his first wife, his children, and all his possessions, by grievous maladies, by captivity, hunger, and an infinity of mishaps — to trouble the last years of his life by his second wife’s ill humor. She became jealous a year before his death, and suspected him so strongly of loving another woman that she gave her poor husband no rest.

“ One day, when he was giving his friends a banquet, and had inadvertently cast his eyes toward the place where this woman was, that innocent glance filled his wife with jealousy, and caused her to lose all self-control. Before the whole company, she took her children and, weeping, said to them: ‘ Come, come, my children, let us go and find another home. You no longer have any father: do you not see how he disowns you for his children, since he ceases to acknowledge me as his wife, being in love with another woman than your [34] unfortunate mother?’ At the same time, she left the banquet and the cabin, and went off into the woods. I leave you to imagine what an affliction this was for that good Neophyte. He came to find me; and, after he had told me the story, I brought them together again. When I rebuked that poor woman, she listened to me willingly, avowing that it was a strong temptation; she obeyed all my injunctions; but, every day, it was all to begin over again. I confess to you, I admired this noble man’s patience: he endured that martyrdom with an admirable constancy, trying every moment

donner aucune occasion à cette femme de nourrir ses soupçons: mais il n'en pouvoit venir à bout, pource que Nostre Seigneur le vouloit purifier deuant sa mort, & le disposer pour sa gloire. Au reste, les Hurons qui sont descendus çà bas, sont, vne partie, aux Trois Riuieres, & l'autre partie à l'Isle d'Orleans, où ie demeure avec le Pere Garreau, & quatre de nos anciens domestiques. Nous viuons à demy à la Huronne, mangeans de leur sagamité, sans toutefois nous priuer tout à fait du pain des François.

Nous auons aidé ces bonnes gens à défricher [35] des terres, comme vous aurez appris: Ils ont recueilly cette année vne assez bonne quantité de bled d'Inde, tous neantmoins n'en auront pas suffisammēt pour leur prouision. Nous les secourerons comme nous auons secouru les autres, des charitez que l'on nous enuoyera de France. Nous auons fait bastir vn Reduit, ou vne espece de Fort, pour les defendre contre les Hiroquois; il est à peu pres de la grandeur de celuy qui estoit aux Hurons, au lieu nommé, *Ahouendaé*. Nous auons aussi fait dresser vne Chapelle assez gentille, & vne petite maison pour nous loger. Les Cabanes de nos bons Neophytes sont tout aupres de nous, à l'abry du Fort. Les Hiroquois nous obligent de secourir les corps, de ces pauvres exilez, pour sauuer leurs ames. Dieu les conduit d'une façon estrange, & par des voyes estonnantes; il a sans doute enuie de les esleuer bien haut, puis qu'il les abbaisse si profondément. Qu'il soit beny dans les temps & dans l'eternité. Ces Barbares nous menassent d'une ruine totale: *Si fuerit voluntas in cælo, sic fiat.* Nous nous reuerrons au Ciel.

to give this woman no occasion to nourish her suspicions; but he could not accomplish his end, for it was Our Lord's will to purify him before his death and prepare him for his glory. As to other matters, the Hurons who came down hither are, a part of them, at Three Rivers, and the rest at the Island of Orleans, where I am staying with Father Garreau and four of our former donnés. We live half after the Huron fashion, eating of their sagamité,—without, however, depriving ourselves altogether of the bread of the French.

“ We have helped these good people to clear [35] some lands, as you will have learned. They have harvested this year a tolerably good quantity of Indian corn; nevertheless, not all will have enough for their maintenance, and we shall succor them, as we have succored the others, with the charitable contributions that will be sent us from France. We have had a Redout or a kind of Fort built, to defend them against the Hiroquois; it is of about the same size as the one that was among the Hurons at the place named *Ahouendaé*. We have also had a very neat Chapel erected, and a little house for our own lodging. Our good Neophytes' Cabins are very near us under the shelter of the Fort. The Hiroquois compel us to give aid to the bodies of these poor exiles, in order to save their souls. God leads them in a strange fashion, and by ways that are wonderful, doubtless being minded to exalt them to a great height, since he casts them down to such depths. Blessed be he in time and in eternity. These Barbarians are threatening us with total destruction. *Si fuerit voluntas in cælo, sic fiat*. We shall see each other again in Heaven.”

[36] CHAPITRE IV.

DE LA MISSION DE SAINCTE CROIX À TADOUSSAC.

N OUS auons desia remarqué dans les Relations precedêtes, que Tadouffac n'est autre chose qu'une anse, ou comme un grand bassin d'eau, qui fert de Port aux Nauires François. La Nature luy a donné une assez belle entrée, & l'a abrié contre les vents, de hauts rochers, & de terres fort releuées qui l'environnent. Ce Port est au deffous de Kebec, esloigné d'environ quarante lieues. Il est voisin d'un beau fleuve, appelé par les François, le Sagné, qui se descharge en cet endroit dans la grande riuere de saint Laurens, dont la largeur est bien de dix ou douze lieues deuant ce Port. Les Sauvages qui se retirent ordinairement en ce lieu, voyans que les Algonquins & les Montagnets de la Residence de saint Ioseph auoient receu la foy de Iesus-Christ, deleguerent quelques-uns d'entr'eux en l'année 1640. pour tesmoigner à Monsieur [37] le Gouverneur du pays, & à nos Peres, qu'ils desiroient participer au bon-heur de leurs compatriotes; & par consequent qu'ils les supplioient de leur donner le Pere Paul le Jeune, pour leur apprendre une doctrine qu'ils auoient condamnée deuant que de la connoistre; mais qu'ils en admiroient maintenant la beauté dans les mœurs de leurs parens, & de leurs alliez. Côme le Pere estoit occupé ailleurs, & qu'on vouloit esprouer leur constance, & fortifier ou eschauffer leur desir, on les

[36] CHAPTER IV.

OF THE MISSION OF THE HOLY CROSS AT TADOUSSAC.

WE have already remarked, in the preceding Relations, that Tadoussac is nothing else than a bay or a great basin of water, so to speak, which serves as a Harbor for the French Vessels. Nature has given it a very fine entrance, and has sheltered it from the winds by high rocks and lofty uplands, which surround it. This Port is below Kebec, at a distance of about forty leagues, and is near a beautiful river, called by the French the Sagné, which at this place empties into the great river saint Lawrence, whose width opposite this Port is fully ten or twelve leagues. The Savages who are wont to take refuge in this place, when they saw that the Algonquins and Montagnais of the Residence of saint Joseph had received the faith of Jesus Christ, delegated some of their number, in the year 1640, to testify to Monsieur [37] the Governor of the country, and to our Fathers, that they were desirous of sharing the good fortune of their fellow-countrymen, and they therefore entreated that Father Paul le Jeune might be given them, to teach them a doctrine which they had condemned before making its acquaintance, but the beauty of which they now admired in the morals of their relatives and allies. As the Father was engaged elsewhere, and as it was desired to test their constancy, and to strengthen or excite their longing, they were put off until the following year. The

remit à l'année fuiuante. Le Capitaine de Tadouffac ne manqua pas de se trouuer luy-mefme à Kebec, au temps qu'on luy auoit defigné. Sa Requefte eftant enterinée, le Pere alla donner commencement à cette Miffion au mois de May de l'année mil fix cens quarante & vn.

On n'a pas manqué depuis ce temps-là d'y enuoyer tous les ans vn ou deux Peres, qui paffent l'Efté fur les riuies de ce Port, affiftans les François qui y abordent, & trauaillans à la conuerfion des Sauuages qui s'y rencontrent. Le Pere Iean de Quen eft celuy qui a cultiué plus ordinairement cette Miffion, & qui en a [38] commencé deux autres par l'entremife des Neophytes de cette nouuelle Eglife, comme nous dirons en fon lieu. Au commencement de cette Miffion, l'Eglife, & le logis des Peres n'estoient qu'une longue cabane d'efcorces: mais en fin on a dreffé une Chappelle, & une petite chambre de bois de charpente, où le Fils de Dieu, & deux de fes feruiteurs habitent, pendant que les François & les Sauuages font leur fejour en ce Port. Voicy l'ordre qui fe garde dans cette Miffion.

Lors que l'Hyuer commence les approches, & que toute la contrée fe difpofe à changer fon habit vert en vn habit blanc; & que le criftal fe forme petit à petit fur le bord des riuieres, les Sauuages de Tadouffac redoublent leur deuotions; ils fe confeffent & fe cōmunient avec beaucoup de pieté; ils font mille questions à leurs Peres, & à leurs maiftres, defquels ils fe vont feparer pour aller faire la guerre aux Elans, aux Cerfs, aux Caribous, aux Ours, aux Caftors, & à quantité d'autres animaux plus petits, comme aux Blereaux, aux Porc-Epics, aux Chats

Captain of Tadoussac did not fail to present himself in person at Kebec, at the time that had been assigned him. His Petition being granted, the Father went to found that Mission, in the month of May of the year sixteen hundred and forty-one.

Ever since then, one or two Fathers have been sent thither every year, without fail; and they pass the Summer on the shores of that Harbor, ministering to the French who land there, and devoting their energies to the conversion of the Savages whom they meet. Father Jean de Quen is the one who has most usually had charge of that Mission, and who has [38] begun two others through the agency of the Neophytes of that new Church, as we shall relate in its place. When that Mission was first begun, the Church and the Fathers' lodgings were nothing but a long bark cabin; but, at length, a Chapel and a little room were built with timber, where the Son of God and two of his servants dwell during the sojourn of the French and the Savages at this Port. The order that is observed at this Mission is as follows:

When Winter begins to draw near, and all the country is making ready to change its coat of green for one of white, and the crystals are forming little by little along the rivers' edges, the Savages of Tadoussac redouble their devotions; they confess and receive communion with much piety, and ask a thousand questions of their Fathers and their masters, from whom they are about to part for the purpose of going to make war on the Elks, Stags, Caribous, Bears, Beavers, and numerous other smaller animals, as Badgers, Porcupines, Wildcats, Hares, Squirrels, Partridges, and other species which I do not remember. [39] As this hunting lasts all Winter long, they

fauuages, aux Lièvres, aux Ecurieux, aux Perdrix, & autres especes dōt ie ne me fouuiēs [39] pas. Comme cette chasse dure autant que l'Hyuer est long, ils demandent des Calendriers, pour reconnoistre les iours d'honneur & de respect, c'est à dire, les iours de festes & de Dimanches, qu'ils gardent fort foigneusement. Ils demandent la solution des difficultez qui se peuuent rencontrer, en l'absence de leur Pere. Quelques-vns prient qu'on leur fasse entendre comme il faut parler à Dieu dans la maladie; ce qu'il luy faut dire quand on est triste; quand on ne trouue point de chasse; quand on monte quelque montagne; quand on trauerse quelque riuere, ou quelque lac; quand on est faisi de quelque crainte; quand Dieu leur accorde ce qu'ils ont demandé. En vn mot, chacun fait ses demandes à sa mode, & selon sa portée. Cela fait, ils trouffent bagage, ils leuent le camp, & leur premier pas est vers la C[h]appelle, où ils vont prendre la benediction de Nostre Seigneur, & en suite chacun tire vers son quartier d'Hyuer; n'allans neantmoins qu'aux endroits dont ils ont conuenu, deuant que de se separer les vns des autres. Pour les Peres, ils se retirent à Kebec. Quelques-vns se ioignent par fois aux [40] plus grosses bandes, pour les instruire dans ces profondes forests, où on ne rencontre que des arbres, des glaces, & des neiges; & quelques animaux, qu'il faut prendre à la course, sur peine de la vie: Car c'est la mort de ces bestes, qui donne la vie à ces pauvres peuples. Tous les lieux sont autant d'hostelleries basties dedans les neiges, où l'on ne trouue iamais ny pain, ny vin, ny sel, ny fausse, ny ragoust: mais vn grand appetit; à qui on ne donne quelquefois, pour l'appaiser, qu'un

ask for Calendars, that they may know the days of honor and respect, that is to say, the holy days and Sundays, which they observe very carefully. They ask the solution of difficulties that may arise in the absence of their Father. Some beg to be instructed how God is to be addressed in case of sickness; what one must say to him in time of sadness; on finding no game; on climbing some mountain, or crossing some river or lake; on being seized with fear of some sort; and on having one's petition to God granted. In a word, each one asks his questions in his own way and according to his own understanding. That done, they pack up their baggage and break camp; and their first move is toward the Chapel, whither they repair to receive Our Lord's benediction; and then they proceed each to his Winter quarters,—going, however, only to the places agreed upon before their separation from one another. As for the Fathers, they retire to Kebec. Sometimes some of them join the [40] larger bands, in order to instruct them in those forest-depths, where only trees and ice and snow are met with, and some animals that it is necessary to capture in the chase, on pain of death; for it is the death of these animals that gives life to those poor peoples. All places are so many hostelries built in the snow, where one never finds either bread, or wine, or salt, or sauce, or ragout, but a great appetite,—to satisfy which there is offered sometimes only a dish of patience, wherewith one must be content for two and even three whole days. It is true, God seasons it with such sweetness that one seems at times to be at the table of the Angels.

Winter giving place to Spring makes these hunters come forth from the woods in order to encamp upon

mets de patience, dequoy il se faut contenter les deux & les trois iours entiers. Il est vray que Dieu l'affaifonne si doucement, qu'il semble par fois qu'on soit en la table des Anges.

L'Hyuer quittant la place au Printemps, fait sortir ces chasseurs du bois, pour se ranger sur les rives du grand Fleuve, au lieu qu'ils recognoissent plus particulièrement pour leur païs. Ceux dont nous parlons, se rassemblent à Tadoussac, où les Peres qui ont charge de cette Mission, les vont trouver. C'est en ce rencontre que la ioye se fait paroistre de tous costez: Ils reuiennent quelquefois gros & gras, ramenans leurs traîneaux, ou leurs petits [41] canots chargez de gros paquets de chair, qu'ils ont fait boucaner à la fumée. D'autrefois, quand la chasse n'a pas donné, ils sont maigres & défaits comme des squelets, ne rapportans que la peau & les os. Quoy qu'il en soit, leur abord est toujours plein de ioye, notamment à la veüe de leur Chappelle, & de leur Pasteur: Mais si les oüailles font paroistre leur ioye, en verité leur Pasteur seroit insensible, s'il n'estoit remply de consolation.

Leur candeur à rendre compte de leur conscience; l'innocence de leur vie dans l'exercice de leurs chasses, au milieu de ces grands bois, où iamais ne firent leur repaire les monstres de la superbe & de l'ambition, qui rauagent, & qui mettent en feu toute l'Europe: En vn mot, leur bonté & leur sincerité font la ioye & la gloire de leur Pere. Les vns s'accusent publiquement des fautes qu'ils ont commises; ils en demandent des penitences, ils n'osent entrer dans leur Eglise qu'ils n'ayent satisfait pour leurs offenses, qui tres-souuent ne sont que legeres, & qui

the banks of the great River, in the place which they regard as especially their own country. Those of whom we are speaking assemble at Tadoussac, whither the Fathers having charge of that Mission go and join them. It is at this meeting that the joy felt on both sides is shown. Sometimes they come back fat, bringing home their sledges or their little [41] canoes, laden with large packages of meat that they have smoked; at other times, when the hunt has been fruitless, they are thin and haggard, like skeletons, bringing back only their skin and bones. In any event, however, their arrival is always full of joy, especially when they come within sight of their Chapel and their Pastor. But if the sheep manifest their joy, truly their Shepherd would be wanting in feeling if he were not filled with consolation.

Their candor in rendering an account of their conscience, the innocence of their mode of life while engaged in hunting amid those vast forests,—which were never made the haunts of the monsters of pride and ambition that ravage and set on fire the whole of Europe,—in a word, their goodness and sincerity, are their Father's joy and glory. Some accuse themselves in public of the faults they have committed, and ask for penances for these, not daring to enter their Church until they have given satisfaction for their offenses,—which very often are only light, and would pass for virtues in some parts of the world. Some bring and unfold the pictures that were [42] given them on their departure, explaining the acts of devotion they have rendered when looking at these portraits, and what recourse they have had to the Saints represented by them. Those who keep the Calendars, and are appointed to announce the

passeroient pour des vertus en quelques endroits du monde. Quelques-vns apportent & déplient les images qu'on leur [42] a données à leur depart, expliquans les bons actes qu'ils ont formez à la veüe de ces pourtraits, & les recours qu'ils ont eu aux Saints qu'ils representent. Ceux qui gardent les Calendriers, & qui ont charge d'annoncer les festes, les viennent representer, pour voir s'ils ne se font point égarez, comme ils disent; les chefs de chaque famille rendent compte des prieres publiques. En vn mot, tous se confessent le pluïstost qu'ils peuuent, & quelque temps apres cette confession, ils s'examinent derechef, & retournent au mesme Sacrement, pour s'approcher du Fils de Dieu avec plus de netteté, difans qu'il est bien difficile de se souuenir du premier coup de tous les pechez qu'on a pû faire dans l'espace de cinq ou six mois.

Les memoires que l'on nous a enuoyez cette année, portent qu'on a veu aborder en ce Port de Tadoussac pendant l'Esté dernier, enuiron huit à neuf cens Sauvages de diuers endroits; qu'ils ont tous fait paroistre du respect pour la doctrine de Iesus-Christ. Qu'environ quatre vingts ont esté faits enfans de Dieu par le saint Baptesme. Que deux à trois cens se sont venus confesser en ce lieu. Que la Chappelle, [43] qui n'est pas des plus petites, se remplissoit quatre fois le iour, où les Catechumenes & les Neophytes se faisoient instruire; qu'on y chantoit tous les iours pour vn temps, les loüanges de Dieu en François, en Huron, en Algonquin, en Montagnets, & en langue Canadienne, Miscouienne. Que tous ceux qui ont receu le saint Baptesme, y entendoient tous les iours la sainte Messe, & que les Prieres s'y

festivals, come to show them and see if they have not lost their way, as they say; and the heads of the several families render an account of the public prayers. In a word, all confess as soon as they can, and some time after that confession they examine themselves anew, and come back again to the same Sacrament, in order to approach the Son of God with a clearer conscience,—saying that it is very difficult to remember, at the first time, all the sins that they may have committed in the course of five or six months.

The memoirs that have been sent to us this year relate that there were seen to land at that Port of Tadoussac, during the past Summer, about eight or nine hundred Savages from different quarters; that they all showed respect for the doctrine of Jesus Christ; and that about eighty were made children of God by holy Baptism. From two to three hundred repaired to that place to make confession. The Chapel, [43] which is not of the smallest, was filled four times a day, when the Catechumens and the Neophytes came to receive instruction. Every day, for a while, God's praises were sung there in French, in Huron, in Algonquin, in Montagnais, and in the Canadian [or] Miscouien language.¹⁵ All those who had received holy Baptism heard holy Mass there every day, and Prayers were generally held there every evening, at which all the Savages, whether Christians or not, could be present, so far as the Chapel was able to hold them. But let us come down to some actions and some individual instances of lofty sentiment, which we will relate in a few words.

The Spirit of God is everywhere holy and everywhere adorable, but it is not listened to everywhere

faisoient generalement tous les foirs, où tous les Sauvages, Chrestiens ou non, y pouuoient affister, autant que la Chappelle estoit capable de les contenir. Mais descendons à quelques actions, & à quelques bons sentimens particuliers, que nous expliquerons en peu de paroles.

L'Esprit de Dieu est par tout saint, & par tout adorable: mais il n'est pas escouté par tout également. Le silence des bois semble plus propre pour recevoir ses impressions, que le grand bruit des Loures & des Palais. Voicy l'une de ses belles & de ses riches inventions, pour conferuer la ferueur & la deuotion de ses nouveaux disciples, en l'absence de leurs maîtres, & de leurs Pasteurs. Ces bons Neophytes, [44] du moins les plus esclairez, se voyans esloignez de leur Eglise, ne s'esloignent pas des petites pratiques de leur deuotion. Ils employent saintement dans les bois, le temps qu'ils donnent les Dimanches & les festes à entendre la sainte Messe, lors qu'ils sont proches de leur Chappelle, ils se mettent dans la même posture, se figurans qu'ils sont presens au Sacrifice. Ils recitent l'oraison, qu'on leur fait dire au commencement & à la fin de la Messe, & pendant l'elevation de la sainte Hostie, s'offrans en holocauste au Pere eternal avec son Fils. Et ceux qui se feroient confessez & communiez ce iour-là, examinent leur conscience, demandent pardon à Dieu de leurs pechez, se mettent à genoux deuant luy, comme aux pieds du Prestre, les declarent les vns apres les autres avec douleur, comme ils font en confession, protestans qu'ils s'amenderont, & qu'ils s'en accuseront à la premiere entre-veüe à celui qu'il a commis pour ce sujet en terre, le supplians

equally. The stillness of the woods seems more adapted for the reception of its influence than the great noise of the Louvres and Palaces. Here is one of its beautiful and fertile inventions for preserving the fervor and devotion of its new disciples, in the absence of their teachers and Pastors. Those good Neophytes, [44] at least the more enlightened ones, on finding themselves at a distance from their Church, do not discontinue their little devotional observances. The time that they give on Sundays and holy days to the hearing of holy Mass, when they are near their Chapel, they employ piously in the woods: they place themselves in the same posture, feigning to themselves that they are present at the Sacrifice; and they recite the prayer that they are made to say at the beginning and at the end of Mass and during the elevation of the sacred Host, offering themselves in holocaust to the Father eternal, together with his Son. Those who would have confessed and received communion on that day examine their consciences, ask pardon of God for their sins,—kneeling before him, as at the feet of the Priest,—and declare them one after the other with contrition, just as they do at confession; they protest that they will amend and will acknowledge their offenses, at the first interview, to him whom God has appointed on earth for this purpose, begging him to give them Absolution in advance. And then they perform some penance, similar to those that are given them when they approach this Sacrament. The innocence [45] and sanctity of that observance, which no one in the world has taught them, show sufficiently who is its author.

Many wandering Savages died of hunger last

de leur donner par auance l'Abfolution; & en fuite ils font quelque penitence, conforme à celles qu'on leur donne quand ils s'approchent de ce Sacrement. L'innocence [45] & la fainteté de cette pratique, qu'homme du monde ne leur a enfeignée, font affez voir qui en eft l'auteur.

Plusieurs Sauuages errans font morts de faim l'Hyuer paffé dedans les bois, pource que la neige n'estant pas tombée en abondance, n'arrestoit pas les grandes iambes des Elans & des Cerfs.

Vn chasseur Chrestien nommé Charles, ayant couru trois iours fans manger, apres l'un de ces animaux, fans le pouuoir attraper, se vid à deux doigts de la mort: mais se fouuenant que son Dieu estoit le souverain Seigneur des bestes aussi bien que des hommes, il se iette à genoux sur la neige, luy adresse ce peu de paroles: Toy qui a tout fait, tu es le maître de mon corps & de mon ame, tu en determines; si tu veux que ie meure de faim, j'en suis content, ie mourray paisiblement, & sans fascherie: mais tu me peux dōner dequoy viure, si tu veux, & me conferuer mes forces. Fais ce que tu voudras; si tu prends la pensée que ie doiue mourir presentemēt, ne iette point mon ame avec ces malheureux Esprits qui brulent dans les feux, c'est l'unique chose que ie te demande: car tu sçais bien que ie t'aime. Son oraison [46] finie il se leue, il sent son courage & ses forces augmentées, il reprend la piste qu'il auoit abandonnée; Il attrappe dans peu de temps la beste, qu'il auoit si long-temps pourfuiue, & enfin il la tuë quasi sans peine.

Vn autre moins deuot, se trouua en mesme temps, mais en vn autre endroit, dans vn mesme danger.

Winter in the woods, because the snow had not fallen to a sufficient depth to check the course of the long-legged Elks and Stags.

A Christian hunter, named Charles, having pursued for three days, without eating, one of these animals, and being unable to overtake it, saw himself within two fingers of death; but, remembering that his God was the sovereign Lord of animals as well as of men, he threw himself on his knees upon the snow, and addressed to him these few words: "Thou who hast made all things, thou art the master of my body and of my soul, and thou disposest of them. If it be thy will for me to die of hunger, I am content therewith, and will die peaceably and with no angry feeling; but thou canst give me the means to support life, if thou wilt, and canst preserve my strength for me. Do as thou shalt choose: if it be thy design to have me die now, cast not my soul among those wretched Spirits that burn in the fires; that is the only thing I ask of thee, for well thou knowest that I love thee." His prayer [46] concluded, he arose, and, feeling his courage and strength augmented, resumed the trail that he had abandoned. In a little while, he overtook the animal which he had so long pursued, and finally killed it, almost without any difficulty.

Another man, who was less devout, found himself at the same time, but in another place, in a like danger. For the past five days he had been wandering in those vast forests, seeking some prey. At last, coming upon a Moose, he gave Chase after it for two whole days, with so much fatigue resulting from his fasting and his exertions that, his strength failing him, he was suddenly obliged to halt. The cold,

Il y auoit defia cinq iours, qu'ils rodoit dans ces vastes forests, pour decouurir quelque proie. Enfin ayant fait rencontre d'un Orignac, il luy donna la Chasse deux iours durant, avec tant de fatigues causées par le ieufne, & par le trauail, que les forces venans à luy manquer, il fut contraint de s'arrester tout court. Le froid, qui estoit fort grand, commandant defia de le faisir, il tire son fusil pour le battre, & faire du feu, mais ses mains engourdies, luy manquent au besoin : il creut donc que c'estoit fait de sa vie, en effet c'est ainsi que plusieurs fauuges meurent dans les bois, ils s'engagent si auant dans la poursuite d'un animal, qu'estans espuisés ils n'ont plus la force, ny de faire du feu, ny de retourner en leur cabane, & le froid esteignant bien tost le peu de chaleur qui [47] leur reste, ils perdent la vie. Cet homme qui auoit quelque estime de soy-mesme, se voyant dans cette extremité, s'humilia. Je sçay bien (disoit il parlant à Dieu) que ie ne vaus rien, que ie suis vn meschant, que ie ne merite pas d'estre escouté : mais toy tu es bon, regarde ces pauvres femmes & ces pauvres enfans qui sont dans nostre cabane, ils sont bien meilleurs que moy ; escoute leurs prieres, ils te demandent à manger ; tu peux tout ; cet animal que ie poursuis est à toy, tu le peux donner si tu veux ; pour moy il n'importe que ie meure, mais aye pitié de ceux qui t'aiment, & qui t'obeïssent. Ce pauvre homme sentit son courage releué, il se réchauffe en courant derechef apres cet Orignac, sur lequel il sentit vn si grand aduantage, qu'il le chassoit deuant soy comme on feroit vn bœuf, ou vn autre animal domestique ; si bien qu'il le fit aller tout droit vers sa cabane, & quand il en fut bien proche, il luy

which was very great, beginning already to overcome him, he drew out his steel, in order to strike it and make a fire; but his benumbed hands failed him in his need, and he believed, accordingly, that his life was lost. Indeed, it is thus that many savages die in the woods: they push their pursuit of an animal so far into the forest that, becoming exhausted, they no longer have strength enough either to make a fire, or to return to their cabins; and, the cold soon extinguishing the little warmth that [47] is left them, they lose their lives. This man, who had considerable self-esteem, on seeing himself in this extremity, became humble. "I well know" (said he, speaking to God) "that I am a good-for-nothing, that I am wicked, and that I do not deserve to be listened to; but thou art good. Consider those poor women and children in our cabin; they are much better than I. Hear their prayers; they ask thee for something to eat. Thou canst do all things; this animal that I am chasing is thine, and thou canst give it if thou wilt. For myself, it matters not that I die; but do thou take pity on those who love and obey thee." This poor man felt his courage raised, and he warmed himself again by running once more after that Moose, over which he felt so great an advantage that he drove it before him as one would drive an ox, or any other domestic animal. He even made it go in a straight course toward his cabin, and, when it was very near that place, administered its death-blow, and, at the same time, gave life to some poor little innocents, to whom the good man ascribed this mark of divine favor.

When the Christians have gathered together again around their Church, they go with considerable fre-

donna le coup de la mort, & à meſme temps rendit la vie à de pauvres petits innocens, aufquels ce bon homme attribua cette benediction.

Les Chreſtiens eſtans r'aſſemblez aupres de leur Eglife, vont aſſez ſouvent pendant [48] le iour ſalüer le S. Sacrement S'ils ſe veulent embarquer, ſ'ils vont chercher du bois de chauffage, ſ'ils commencent, ou ſ'ils finiffent quelque ouurage, ils vont preſenter leur action au Fils de Dieu; & ſi la Chappelle eſt fermée, ils ſe mettent à genoux deuant la porte.

L'un des deux Peres qui ont recueilly cette année les fruiçts de cette vigne, ayãt rencontré dans l'Eglife vne bonne femme nommée Angelique, dont la premiere action du iour eſt de venir adorer ſon Maĩſtre & ſon Sauueur dans ſa maiſon. La voyant fort attentive, & ayant remarqué qu'elle entroit tous les iours trois ou quatre fois dans la Chappelle, luy demanda en quoy elle ſ'occupoit deuant Dieu. Je remercie, reſpondit-elle, le Pere, le Fils, & le S. Eſprit, de ce que ie ſuis baptifée, de ce que ie ſuis leur fille, il me ſemble que mon cœur dit des paroles que ie n'entends pas. Je remercie mon bon Ange de ce qu'il m'accompagne, & de ce qu'il a ſoin de moy. Je remercie la Sainte dont ie porte le nom, de ce qu'elle prie pour moy. Mais j'honore principalement ma bonne mere la ſaincte Vierge, & S. Ioseph ſon eſpoux. Je leur demande toujours [49] quelque choſe, tantost qu'ils me détournent du peché, tantost qu'ils m'obtiennent la perfeuerance en la Foy iuſques à la mort. Je les prie que tous ceux qui ſont baptifez, faſſent grand eſtat de leur baptême, & qu'ils ouurent les yeux à ceux qui ne le ſont pas. Je les prie encore pour tous ceux qui nous ſecourent, & qui

quency during [48] the day to salute the Holy Sacrament. If they wish to start out in their canoes, or are going in search of firewood, or if they are beginning or finishing some work, they go and present their action to the Son of God; and, if the Chapel is closed, they kneel before the door.

One of the two Fathers who have this year been gathering the fruits of that vine met in the Church a good woman named Angelique, whose first act in the morning was to go and worship her Master and Savior in his house. Seeing that she was very attentive, and having observed that she entered the Chapel three or four times every day, he asked her in what she occupied herself before God. "I am," she replied, "thanking the Father, the Son, and the Holy Ghost for my having been baptized, and for being their daughter. My heart seems to me to say words that I do not understand. I thank my good Angel for accompanying me and taking care of me; and I thank the Saint whose name I bear, for praying for me; but I honor especially my good mother, the holy Virgin, and St. Joseph, her spouse. I always ask them [49] for something,—now, that they may turn aside my steps from wrong-doing; and, again, that they may obtain for me steadfastness in the Faith, unto death. I pray them that all those who are baptized may attach a high value to their baptism, and that they may open the eyes of those who are not baptized. I pray to them also for all those who give us aid and are our benefactors." The Father asked her who had taught her this devotion. "I hear you speak," she answered; "then kneeling in prayer, I let my heart speak, feeling it sometimes so full of joy that I know not whence that comes."

nous font du bien. Le Pere luy demanda qui luy auoit enfeigné cette deuotion. Je vous escoute parler, respondit-elle, puis me mettant en oraïson, ie laisse dire mon cœur. Je le fens quelquefois si remply de ioye, que ie ne sçay d'où cela vient. Cette bonne femme à vne merueilleuse industrie pour gagner les ames à Dieu: Elle visite les malades, les console, & les encourage. Que fert-il, disoit-elle, il n'y a pas long-temps, à vne personne qui tiroit à la mort, de f'attrister pour la perte d'une vie si miserable, puis que nostre baptême nous fait aller en vn lieu où il n'y aura plus ny mort, ny maladie? puis que nous allons voir nostre Pere? & que là nous trouuerons nos bons Anges, & que nous verrons nos freres qui ont aimé Dieu, & qui luy ont obey en ce monde?

Les François qui vont trafiquer en ces [50] contrées, portent avec eux vn malheur quasi inéuitable: ce sont des boiffons, qui font pour l'ordinaire le plus grand peché des Sauvages. L'un d'eux en ayant pris par excez, s'en alla trouuer le Pere, & ietta à ses pieds quelques peaux de Castors, luy adressant ces paroles. Mon Pere, tu sçais desia mon offense, voila vne aumosne pour les pauvres: adioustes telle penitence qu'il te plaira. Le Pere luy dit, Que Dieu ne se payoit pas de peaux de bestes mortes, mais d'un veritable regret de l'auoir offensé, & que le respect qu'ils portoient à sa maison, n'y osans entrer quand ils auoient commis quelque grande offense, estoit à la verité bien louable: mais qu'il falloit qu'un homme qui auoit trop pris de boiffon, se passât de vin quinze iours durant, ou vn mois, quelque presse qu'on luy pût faire de boire. Cela fut executé fidelement.

Vn bon vieillard venu de bien loing, pressant l'un

This good woman has a marvelous ingenuity in winning souls to God. She visits the sick, and comforts and cheers them. "What is the use," said she, not long ago, to a person who was lying at death's door, "of being sad at the loss of so wretched a life, seeing that our baptism makes us go to a place where there will be no more death or sickness, and that we are going to see our Father; and that we shall find our good Angels there, and shall see our brothers who have loved God and obeyed him in this world?"

The French who go to those countries to trade [50] carry with them an almost inevitable evil,—that is, liquors, which ordinarily cause the greatest sin of the Savages. One of them who had indulged in it to excess went and found the Father, and threw down at his feet some Beaver skins, addressing him in these words: "My Father, thou already knowest my offense; there is an alms-offering for the poor; add such penance as thou shalt deem best." The Father told him that God did not take pay in skins of dead animals, but in a true regret at having displeased him; and that the respect paid to his house in not daring to enter it after the commission of some great offense was, in truth, very praiseworthy; but that a man who had taken too much drink must do without wine for a fortnight or a month, whatever pressure might be brought to bear on him to make him drink. This injunction was faithfully observed.

A good old man who had come from a great distance, urging one of the Fathers to baptize him, said to him affectionately: "Do not postpone giving me those precious waters that wash away our sins. Thou seest my white hair, which says that I am not far

des Peres de luy donner le baptême, luy difoit avec affection: Ne differe pas de me donner ces eaux précieuses, qui lauent nos pechez: Tu vois mes cheveux blancs, qui difent que ie ne fuis pas loing du tombeau: I'aime la priere, [51] c'est tout de bon que ie croy ce que tu nous enseigne: si tu me laiffes retourner en mon païs sans baptême, ie feray surpris de la mort deuant que ie puisse retourner en ce lieu. Le Pere luy repliqua, Qu'il n'estoit pas suffisamment instruit, qu'il ne fçauoit pas encore les prieres que les Chrestiens presentent à Dieu tous les iours. Ce bon homme attristé de ce refus, se iette dans l'Eglise, pour presenter sa demande à Nostre Seigneur. Il luy adresse ces paroles: Toy qui gouerne & qui determine de toutes choses, tu m'as donné le desir d'estre baptisé, donne-m'en donc l'effect. Tu fçais bien que ie ne fuis pas venu icy pour trafiquer, n'estât point chargé de marchandise: Je fuis venu expres pour estre baptisé, j'ay quitté mon païs pour cela: Si la pensée qu'a celuy qui est vestu de noir, & qui nous enseigne, & qui me refuse cette grace, vient de toy, ie te prie pour le moins, ne permets pas que ie meure sans baptême. Il faisoit cette priere quasi la larme à l'œil. Ce qui toucha si bien le Pere, qu'il l'instruisit sur les articles les plus necessaires de nostre creance, pendant le peu de iours qu'il demeura à Tadouffac, & ensuite l'ayant receu [52] au nombre des enfans de Dieu, le renuoya tout ioyeux en son païs.

Les Attikamagues espouuantez par la mort du Pere Iacques Buteux leur Pasteur, que les Hiroquois ont tué, avec vn bon nombre de ses oüailles, ayans fait plus de cent lieües de chemin dans ces grandes

from the grave. I love the prayer, [51] and it is in good earnest that I believe what thou teachest us. If thou lettest me go back to my country without baptism, I shall be overtaken by death before I can return to this place." The Father answered him that he was not sufficiently instructed, and that he did not yet know the prayers that the Christians offer to God every day. That good man, saddened by this refusal, rushed into the Church to present his petition to Our Lord, addressing him in these words: "Thou who dost govern and order all things, thou hast given me the desire to be baptized; give me now its fulfillment. Thou knowest well that I have not come hither to trade, as I am not laden with merchandise. I have come on purpose to be baptized, and for that I have left my country. If the opinion of him who is clothed in black, who teaches us, and who refuses me this grace, come from thee, I pray thee at least not to suffer me to die without baptism." This prayer he uttered, almost with tears in his eyes, which so touched the Father that he instructed him in the most necessary articles of our belief, during the few days in which he remained at Tadoussac; and then, having received him [52] into the number of God's children, he sent him back, full of joy, to his own country.

The Attikamagues, frightened by the death of Father Jacques Buteux, their Pastor,—whom the Hiroquois killed, together with a large number of his flock,—have, after accomplishing a journey of more than a hundred leagues in these great forests, part of them taken refuge at the Port of Tadoussac, where they have made it evident that this great disaster has not shaken their steadfastness in the

forests, se font refugiez en partie au Port de Tadoussac, où ils ont fait paroître que ce grand defastre n'a point esbranlé leur constance en la foy, ny diminué leur deuotion. I'ay remarqué (dit le Pere qui a donné ces Memoires) que la perte de leurs biens, de leur patrie, de leurs parens, & de leurs amis, ne les touche pas à l'égal de la perte qu'ils ont faite de leur Pere & de leur Pasteur. Ils ne se pouuoient lasser d'en parler, & on ne les pouoit consoler sur cette mort. C'estoit vrayement nostre Pere, disoient-ils, car il nous aimoit comme ses enfans: Il nous faisoit viure au plus fort de nostre famine, & par ses aumônes, & par ses prieres. Il auoit vn tres-grand soing de nos ames: Il nous seruoit de Capitaine, nous dirigeant dans nos petits affaires. Il est vray que nous auons tort de le pleurer, car il n'est pas mort, il est viuant au Ciel, où il [53] prie pour ses enfans. Il faut confesser, adjouste le Pere, que l'innocence, la candeur, & la simplicité de ce peuple est rauissante. Je n'ay iamais rien veu de si traictable, de si obeïssant, & de si deferant à ceux qui les enseignent.

L'vn d'entre eux estant malade, me fit appeller pour sçauoir de moy, comme vn Chrestien se doit comporter dans sa maladie. Je le fus voir, & ie trouuay qu'il faisoit ce que ie luy aurois pû recommander. Il surmontoit la crainte naturelle de la mort, par vne excellente soumission à la volonté de Dieu, se resioüissant de l'aller voir. Le Pere luy demanda, s'il n'auoit point quelque pensée que les chants, & les tambours de leurs Iōgleurs le pourroient soulager. Il y a longtemps, fit-il, que ie me mocque de toutes ces superstitions, & que j'ay mis toute mon esperance en celuy qui determine de nos vies. Apres qu'il se fut

faith, or lessened their devotion. "I have remarked" (says the Father who has furnished these Memoirs) "that the loss of their possessions, of their country, of their relatives, and of their friends, does not touch them so deeply as the loss they have sustained of their Father and Pastor. They could not weary of talking about him, and they could not be consoled for his death. 'He was truly our Father,' they would say, 'for he loved us as his children. He kept us alive by his alms and his prayers, when our famine was at its height. He took very great care of our souls. He acted as our Captain, and directed us in our little affairs. It is true, we are wrong in mourning for him, for he is not dead; he is alive in Heaven, where he [53] is praying for his children.' It must be acknowledged," adds the Father, "that the innocence, candor, and simplicity of these people are charming. I have never seen their equal in docility, obedience, and deference to their teachers.

"One of their number, who was ill, had me summoned, in order to learn from me how a Christian ought to conduct himself in his illness. I went to see him, and found that he was doing just what I could have commended to him,—he was overcoming the natural fear of death by an excellent submission to the will of God, rejoicing to go and see him. The Father asked him if he had not some thought that the songs and drums of their Jugglers could help him. 'For a long time,' was the answer, 'I have been making fun of all those superstitions, and putting all my hope in him who has the ordering of our lives.' After he had confessed, he took a Crucifix that was attached to his Rosary, and, addressing Our

confessé, il prit vn Crucifix attaché à son Chappelet, & s'adressant à Nostre Seigneur, il luy disoit tendrement ces paroles: Toy qui te nommes Iesus, en verité tu es bon! Quoy donc? c'est tout de bon que tu es mort pour moy en la façon que cette image me represente: [54] C'est tout de bon que tu as voulu estre mon frere aîné: C'est tout de bon que tu m'aimes, ayant voulu lauer mes pechez dans ton sang: Je t'ay quelquefois fasché: mais comme tu es bon, & que tu escoutes ceux qui te prient, ne prends point la pensée de m'enuoyer au feu; mene-moy avec toy, car ie t'aime, tu le sçais bien. Je ne suis pas marry de souffrir, & d'estre malade, car ie l'ay bien merité, & toy-mesme tu as voulu souffrir. Puis se tournant vers moy, il me disoit: Mon Pere, ie prieray pour toy au Ciel: Je diray à celuy qui a tout fait, quand ie le verray: Aime ceux qui ont eu tant de soin de moy. L'allant voir la veille de sa mort, ie trouuay son Crucifix posé sur sa poitrine toute decouuerte. Je luy en demanday la ra[i]son: Je l'ay mis sur mon cœur, me dit-il, pource que ie n'aime plus rien que celuy qui m'a sauué par sa mort, c'est luy qui me conduira dans le Ciel, qui applanira le chemin. Je sçay bien que mes pechez se iettent à la trauerse, mais il osterá ces obstacles, il m'ouurira la porte de son Paradis, où iamais plus ie ne pourray mourir. Je ne crains point de sortir de ce monde, puis que Iesus est avec moy. Sa femme [55] qui estoit aupres de luy, auroit, deuant son baptesme, poussé les hauts cris, veu mesmement qu'elle portoit en son sein vne petite fille malade à la mort, & en regardoit vne autre quasi agonizante dans son berceau, & dans cet abyfme d'affliction, la pensée du bonheur eternal

Lord, tenderly said to him these words: 'Thou who art called Jesus, thou art indeed good. What then? It is really true that thou didst die for me, in the way which this image shows me. [54] It is really true that thou didst consent to be my elder brother. It is really true that thou lovest me, since thou wert willing to wash away my sins in thy blood. I have sometimes grieved thee; but, as thou art good, and hearest those that pray to thee, do not think of sending me away to the fire, but take me with thee; for I love thee, as thou well knowest. I am not sorry to suffer and to be ill, for I have well deserved it, and thou thyself wast willing to suffer.' Then, turning to me, he would say to me: 'My Father, I will pray for thee in Heaven. I will say to him who has made all things, when I see him, "Love those that have taken so much care of me."' 'Going to see him on the evening before his death, I found his Crucifix resting on his breast, which was laid bare. I asked him the reason. 'I have put it on my heart,' he answered me, 'because I now love only him who saved me by his death; and it is he who will lead me to Heaven, and will make smooth the road. I know well that my sins are thrown in the way; but he will remove those obstacles, and will open to me the door of his Paradise, where I can never die again. I do not fear to leave this world, since Jesus is with me.' His wife, [55] who was at his side, would have uttered loud cries before his baptism, seeing that she at the same time held in her lap a little girl who was sick unto death, and was looking at another who was almost in the last agony in her cradle; and, in this depth of affliction, the thought of the eternal happiness which her husband was going to enjoy dried all

dont alloit iouyr fon mary, tariffloit toutes fes larmes, & la confoloit. Si toft qu'il fut enterré, & l'une de fes deux filles, elle vint trouuer le Pere, & luy dit: Je ramaffe tous les pechez que j'ay commis depuis mon bapteme, pour les dire, & les detester tout à la fois, afin que rien ne m'empesche l'entrée du Paradis, comme j'ay donné quelquefois occasion à mon mary de se fâcher; ie crains que cela ne l'arreste à la porte du Ciel, & moy auffi: c'est pourquoy ie voudrois bien fatisfaire pour fes offenses, & pour les miennes. *Surgunt indocti, & rapiunt cælum.*

her tears, and consoled her." As soon as he was buried, and also one of his two daughters, she came to find the Father, and said to him: "I am gathering together all the sins I have committed since my baptism, to tell them and detest them all at the same time, in order that nothing may prevent my entering Paradise. As I sometimes gave occasion to my husband to get angry, I fear lest that may stop him at the gate of Heaven, and me also. That is why I would like to make atonement for his offenses and for mine." *Surgunt indocti, et rapiunt cælum.*

[56] CHAPITRE V.

DE LA MISSION DE SAINT IEAN DANS LES NATIONS
APPELLÉES DU PORC-EPIC.

S VIUONS, s'il vous plaist, le Pere qui à foin de cette Mission, & prestons l'oreille à ce qu'il en dit dans ses memoires. Le lac que les Sauvages appellent, *Piagouagami*, & que nous auõs nommé le Lac de Saint Iean, fait le pays de la Nation du Porc-Epic. Il est esloigné de Tadouffac de cinq où six iournées. On s'embarque pour y monter sur le fleuve du Sagné, & quand on à vogué quelque temps sur ce fleuve, il se presente deux chemins, l'un plus court, mais tres-fâcheux: l'autre plus long, mais un petit plus doux, où pour mieux dire un peu moins rude: car à parler sainement ces chemins ne semblent pas faits pour les hommes tant ils sont affreux. La cause de cette difficulté, prouient de ce que le fleuve du Sagné, qui à bien 80. brasses de profondeur aupres de Tadouffac; est fort inegal dans son lit, il [57] est tout barré de rochers en quelques endroits, en d'autres il est tellement referré, qu'il fait des courrans si rapides, qu'il est infurmontable à ceux qui le nauigent: si bien qu'il faut mettre pied à terre, pour le moins dix fois par le plus court chemin, & quatorze par le plus long, pour aller de Tadouffac au Lac de Saint Iean.

Et ces endroits s'appellent des portages, dautant qu'il faut porter sur ses epaules tout le bagage, &

[56] CHAPTER V.

OF THE MISSION OF SAINT JOHN AMONG THE SO-CALLED PORCUPINE NATIONS.

LET us follow, if you please, the Father who has charge of this Mission and listen to what he says about it in his memoirs. "On the lake which the Savages call *Piagouagami*, and which we have named the Lake of Saint John, is situated the country of the Porcupine Nation, five or six days' journey distant from Tadoussac. To go up thither, one takes a boat on the river Sagné, and, after voyaging some time on this river, comes to two routes,—one shorter, but very difficult; the other longer, but a little smoother, or, to express it better, a little less rough; for, to speak accurately, these routes do not seem made for men, so forbidding are they. The cause of this difficulty arises from the fact that the river Sagné, which is fully 80 brasses deep at Tadoussac, has a very uneven bed,—[57] being entirely obstructed with rocks in some places; and in others so contracted that it causes currents of such rapidity as to be impassable to those navigating it. To such an extent is this the case that one has to get out and walk at least ten times by the shorter way, and fourteen by the longer, in going from Tadoussac to Lake Saint John.

"These places are called portages, inasmuch as one is compelled to transport on his shoulders all the

le nauire mefme, pour aller trouuer quelque autre fleuve, ou pour eiter ces brifans, & ces Torrens, & fouuent il faut faire plusieurs lieuës chargés comme des mulets, grauiffans fur des montagnes puis defcendans avec mille peines, & avec mille craintes dans des vallées, & parmy des rochers, où parmy des brofailles, qui ne font connuës que des animaux immondes. En fin a force de peine & de trauail, on trouue ce Lac, qui paroît d'une figure ouale, & de cinquante lieuës d'étenduë ou enuiron. Il eft enflé par dix riuieres qui rempliffent fon baffin, & qui feruent de chemin, a quantité de petites Nations repanduës dans ces grandes forefts, qui viennent trafiquer avec les Sauuages qui [58] habitent vne partie de l'années fur les riuies de ce Lac lequel fe decharge par quatre ou cinq canaux, qui ayans courru feparément quatre ou cinq lieuës, fe rejoignent enfemble pour faire vne feule riuere, que nous appellons le Sagné, laquelle fe vient degorger dâs la grande riuere de faint Laurens aupres de Tadouffac, mais venons au deftail de noftre voyage. Je m'embarquay pour cette Miffion, le 16. de may, en la compagnie de douze Canots qui s'en alloient en traite c'eft à dire en marchandife vers les peuples de ce beau Lac. Je ne manquois point, tous les matins & tous les foirs, de faire les prieres publiques, où affiftoient tous les Sauuages.

Le 19. de May iour de la Pentecofte, les Chreftiens me drefferent vn autel, chacun y apporta fes richesses pour l'orner, & quand il fut paré de tous nos biens il eftoit encor bien pauvre, il eut peut eftre neanmoins plus d'effet, que ces brillans, qui font fur les autels de l'Europe, des lumieres d'or & d'azur. Toutes ces beautés ne s'eftallent que pour toucher les

baggage, and even the boat, in order to go and find some other river, or make one's way around these rapids and Torrents; and it is often necessary to go on for several leagues, loaded down like mules, and climbing mountains and descending into valleys, amid a thousand difficulties and a thousand fears, and among rocks or amid thickets known only to unclean animals. At last, by dint of pain and labor, this Lake is found, appearing of an oval shape, and fifty leagues in extent, or thereabout. It is swollen by ten rivers, which fill its basin and serve as highways to many little Nations—which are scattered in those great forests, and come to trade with the Savages who [58] dwell, for a part of the year, on the shores of this Lake. The latter empties its waters through four or five channels, which, after running separately four or five leagues, unite to make a single river that we call the Sagné, which comes to discharge its waters into the great river saint Lawrence at Tadoussac. But let us come to the details of our journey. I embarked for that Mission on the 16th of May, in a company of twelve Canoes that were going on a trading trip—that is to say, for the exchange of merchandise—to the tribes of that beautiful Lake. Every morning and every evening, without fail, I held public prayers, at which all the Savages were present.

“ On the 19th of May, Whitsuntide, the Christians erected an altar for me, each one bringing his treasures for its adornment; and when it was decked out with all our possessions, it was still very poor, although it produced perhaps more effect than those brilliants which sparkle with gold and azure light

cœurs, & donner quelque idée de la grandeur de Dieu, le Saint Esprit fait dans le cœur des [59] pauvres, ce que l'or & l'argent ne fçauroient faire dans l'ame des plus riches. Quoy qu'il en foit; tous nos bons Neophytes entendirent la Sainte Meffe avec vne riche deuotion, quoy que l'Autel fut bien pauvre. Apres la Meffe chacun se rembarqua dans la petite gondole, nous iouafmes de lauiron iufques apres midy, que nous mifmes derechef pied à terre, pour honorer ce fainct iour. Le leur fy vn petit entretien fur la defcente du Sainct Esprit, nous chantafmes des Cantiques fpirituels en leur langue, ils reciterent tout haut leur Chapelet comme à deux chœurs, & puis nous pourfuiuifmes noftre chemin. Nous rencontrafmes fouuent fur les riuies du fleuve qui nous portoit, des tōbeaux de trespaffés: ces peuples eftans venus l'année precedente à Tadouffac, furent faifis d'une maladie, à leur retour, qui en egorgea plufieurs. On voyoit fur leurs fepulcres les marques de leur creance, ils auoient dreflé des Croix fur quelques vns: dautres auoient planté vn bafton fur le tombeau de leur amy, duquel on voyoit prendre [*sc.* pendre] vn Chapelet dautres auoient mis vn auiron marqué de Croix fur la foffe de quelque bon nauigateur: le Dieu du Ciel, [60] eft le Dieu des viuans, & des morts.

Le vinctiefme du mefme mois de May, nous fifmes rencontre de trois Canots, dans l'un defquels eftoit vn homme, qui pour eftre trop attaché aux femmes, n'a iamais pû goufter la loy de Iefus-Chrift. Les Chreftiens de noftre efcouade, ne fe peuuent empescher de luy donner quelques foubriquets en paffant. Il eftoit marié à trois femmes, qui eftoient toutes trois dans fon canot, la plus ancienne auoit vn petit

on the altars of Europe. All those beauties are displayed merely to touch the heart and give some idea of God's grandeur; while the Holy Ghost accomplishes in the hearts of the [59] poor what gold and silver are powerless to effect in the souls of the more wealthy. However that may be, all our good Neophytes heard Holy Mass with abundant devotion, poor indeed though the Altar was. After Mass, each one embarked again in his little gondola, and we plied our paddles until after noon, when we again set foot on land to honor that holy day. I gave them a short talk on the descent of the Holy Ghost; we sang some spiritual Songs in their language; they recited their Rosaries aloud, as in two choruses; and then we pursued our journey. On the banks of the river that bore us we often came across tombs of the dead: these persons had come to Tadoussac the year before, and were seized, on their return, with a malady that carried off many of them. On their graves could be seen the symbols of their faith: on some had been erected Crosses; and, again, on the tomb of a friend had been planted a staff from which a Rosary was seen suspended; while, in other instances, a paddle marked with Crosses had been placed over the grave of some good boatman. The God of Heaven [60] is the God of the living and of the dead.

“ On the twentieth of the same month of May, we met three Canoes, in one of which was a man who, because of his too great fondness for women, has never been able to enjoy the law of Jesus Christ. The Christians of our party could not refrain from giving him some nicknames in passing. He was

enfant né depuis deux où trois mois; mon Nocher, dit le Pere, luy demanda si elle voudroit bien qu'il fut baptisé. Helas! dit elle, ie voudrois bien que la mere & l'enfant le fussent: cela depend de mon mary. Ce bon homme, luy adressât sa parole, luy dit si tu ne veux pas aller au Ciel n'empêche pas pour le moins que tes femmes & tes enfans, ny allent? Enfin il donna son consentement, & me pria, ajoute le Pere, de luy donner vn billet, afin que son enfant fut admis au Baptême, si tost qu'il seroit arriué à Tadouffac. La mere voyant que le bon-heur estoit accordé à son fils, me pressa fortement de luy faire la mesme grace au retour de mon voyage. Il y a si long-temps disoit elle, que ie vous [61] demande cette faueur. Iay appris toutes les prieres que font les Chrestiens. Ie vous assure que c'est tout de bon que ie croy en Dieu, & que ie luy veux obeir. Si mon mary à trois femmes, moy ie n'ay qu'un mary, & ie ne suis pas responfable de ses defauts. Ie suis sa femme legitime, selon que ie vous ay ouy dire, puis que ie suis la premiere. Il promet qu'il me laissera viure selon ma creance, pourquoy donc me refusés vous ce que ie vous demande depuis quatre ans? Voyât que ie la remettois au printemps de l'année suiuiante, helas! s'écria elle, qui sçait si ie passeray l'hyuer? Si ie meurs où ira mon ame? vous ferés cause de ma perte. Enfin il fallut ouurir la porte du Baptesme, & de l'Eglise, & du salut, à celle qui frappoit si fort, & si constamment depuis tant d'années.

Le soir du mesme iour vintiesme de May, nous arriuasmes sur les riues du Lac de Saint Iean. Où nous trouuasmes trois Cabane[s], dans lesquelles il y

married to three women, who were all in his canoe; and the first-wedded had a little child two or three months old. My Pilot," says the Father, "asked her if she would like to be baptized. 'Alas!' said she, 'I wish that mother and child might be baptized, but that depends on my husband.' This good man addressed his speech to him, and said: 'If thou do not wish to go to Heaven, at least do not prevent thy wives and children from going there.' Finally, he gave his consent, and asked me," adds the Father, "to give him a ticket, in order that his child might be admitted to Baptism as soon as he should arrive at Tadoussac. The mother, on seeing that the good fortune was granted to her son, urged me strenuously to show her the same favor on returning from my journey. 'It is so long a time,' said she, 'that I [61] have been asking this favor of you. I have learned all the prayers that the Christians say, and I assure you that it is in good earnest that I believe in God and wish to obey him. If my husband has three wives, I on my part have only one husband, and I am not responsible for his failings. I am his lawful wife, as I have often heard you say, since I am his first wife. He promises to let me live according to my faith. Why then do you refuse me what I have been asking you for these past four years?' Seeing that I was putting her off until the spring of the following year, 'Alas!' she cried, 'who knows whether I shall live through the winter? If I die, whither will my soul go? You will be the cause of my destruction.' Finally, the door of Baptism, and of the Church and salvation, had to be opened to her who had been knocking so loudly and so constantly for so many years.

auoit bon nombre de malades, qui n'attendoient que ma venuë pour mourrir contens. Ils auoient passé tout l'hyuer dans de grandes douleurs, qui leurs auoient causé vne langueur [62] mortelle. Sitoft qu'ils m'apperceurent, la ioie qui frappa leur cœur, ouurit leurs yeux, & espanoüit leur vifage, *ounakon ma ka michakheien*, ô que voila qui va bien que tu fois arriué! Que tu nous fois venu voir deuant nostre mort. Il est auerty de nostre maladie (disions nous) il a dit ie les iray voir, nous auions cette pensée de toy, il ne ment point, il viendra donc nous confesser, il viendra nous donner celuy qui est mort pour nous. Enfin te voila venu. Nous sommes tout prêts de nous confesser: mais tu es las, repose toy, tu as bien trauaillé, voila du poisson, & de la chair de Castor, que nous auons pris dans cette riuere prochaine, reprends, tes forces. Dieu nous conferuera la vie jusques à demain & tu nous confesseras, tu diras la Sainte Messe, & tu nous communieras, & puis nous mourrons en paix. La simplicité de ce peuple est aymable.

Le lendemain vingt & vniesme du mesme mois, les Chrestiens bastirent vne Eglise, qui fut en état d'y dire la Sainte Messe, en moins de deux heures. Ils font addrois à planter des perches, pour faire vne Cabane, ronde où quarrée. Il[s] couurent ces perches de leurs robes, & de [63] leurs castelongnes, & voila le bastiment dressé. I'y celebray la sainte Messe: I'entendis de confession tous les Chrestiens: Je donnay la sainte Communion à tous ceux qui en estoient capables: Nous fîmes l'action de graces publiquemēt: Nous chantâmes des Cantiques spirituels. Les sains & les malades estoient ravis de voir

“ On the evening of the same day—the twentieth of May—we reached the shores of Lake Saint John, where we found three Cabins, in which there were a great number of sick persons only waiting for my coming in order to die content. They had passed the whole winter in great sufferings, which had caused them a mortal weakness. [62] As soon as they perceived me, the joy that struck their hearts opened their eyes and lighted up their countenances. *Ounakon ma ka michakheien!* ‘ Oh, how fortunate it is that thou hast arrived, that thou hast come to see us before our death! ‘ He is notified of our illness ’ (said we); ‘ he has said, ‘ I will go and see them. ’ ’ We had this thought about thee: ‘ He does not lie; he will then come and confess us; he will come and give us him who died for us. ’ Behold, at last, thou art come! We are all ready to confess. But thou art weary; rest thyself, thou hast toiled hard. There is some fish and some Beaver-meat, that we caught in this river near by; recover thy strength. God will preserve our lives until to-morrow, and thou shalt confess us. Thou shalt say Holy Mass and give us communion; and then we shall die in peace.’ The simplicity of these people is lovable.

“ On the following day, the twenty-first of the same month, the Christians built a Church, which was in readiness for the celebration of Holy Mass in less than two hours. They are skillful in planting poles to make a Cabin, whether round or square. They cover these poles with their robes and [63] blankets, and there you have the building completed. I celebrated holy Mass there, and heard all the Christians confess; I administered holy Communion to all those that were fitted for it; we held a public

leur païs honoré, & eux fortifiez par des myfteres si adorables.

Vn Chrestien banny de l'Eglise depuis deux ans, pource qu'il auoit pris vne seconde femme, & caufé du fcandale par cette action à tous les fideles, n'ofa iamais se prefenter: Il estoit cabané loing des autres, qui le regardent comme vn excōmunié: si bien qu'il s'écarte toujours, ne conuerfant quasi avec perfonne. La foy & les femmes balancent fon cœur, mais les femmes l'emportent.

Le vingt-deuxiesme de May nous trauerfâmes le Lac, par vn temps le plus doux & le plus agreable du monde: I'auois pensé perir dans ce Lac deux ans auparauant. Vne tempeste s'eleuant tout à coup, remplit nostre petit bateau, & nous ietta à deux doigts de la mort. Nous fîmes huit lieues comme des gens qui font aux abois, [64] combattans pour la vie, contre les flots. Si deux mariniers, qui me conduisoient, n'eussent eu de la force, & de l'industrie, les ondes nous auroient feruy de sepulcre. Dieu qui commande aux vents comme il luy plaist, les enchaîna dans ce dernier voyage. Nous voguions doucement dans vn calme agreable sur des eaux, qui frappées des rayons du Soleil, nous paroissent belles comme vn cristall liquide. Et comme nous estions plusieurs Canots de compagnie, ie prenois vn grand plaisir dans les diuers discours de nos Sauuages. Vne femme entr'autres raconta ce qui suit. Il y a dix Lunes ou enuiron, que trauerfant ce Lac, vne tempeste nous accueillit, les vagues nous éleuoient sur des montagnes d'eau; moy qui n'estois pas encore baptisée, ie voulus prier Dieu dedans ma crainte, ayant appris des Chrestiens qu'il estoit bon, & que

thanksgiving service; and we sang spiritual Songs. The well and the sick were delighted to see their country honored and themselves strengthened by religious rites so adorable.

“ A Christian who had been banished from the Church two years before, because he had taken a second wife, and by that action had scandalized all the faithful, never dared to present himself. He lived in a cabin far from the others, who regard him as one excommunicated, so that he always keeps apart, and converses with scarcely any one. His heart is divided between the faith and women, but women get the better of it.

“ On the twenty-second of May, we crossed the Lake in the mildest and most agreeable weather in the world. Two years before, I thought I was going to perish in this Lake; a storm, suddenly arising, filled our little boat, and brought us within two fingers of death. We proceeded for eight leagues like people that are in the last extremity, [64] fighting for life against the waves. If two boatmen, who were acting as my conductors, had not possessed strength and dexterity, the billows would have been our grave. In this latter voyage, God, who commands the winds, held them in chains; and we proceeded easily, in a pleasant calm over waters,—which, struck by the Sun’s rays, appeared to us as beautiful as liquid crystal. And as there were several Canoes of us in company, I took great pleasure in the various conversations of our Savages. A woman, for example, related the following: ‘ Ten Moons ago, or thereabout, while crossing this Lake, a storm overtook us, and we were lifted by the waves over mountains of water. I, who was not then

tout le monde luy pouuoit parler. Je prononçay ces paroles: Voila qui va mal, que nous mourions icy abyfmez dans les eaux. Toy qui gouernes le Ciel & la terre, la mer & les lacs, & les riuieres, ne nous fauueras-tu pas de ce naufrage? Vn Chrestien me reprit tout fur l'heure, & me dit: Ta parole [65] n'est pas droicte, il ne faut point dire, Voila qui va mal que nous mourions, ne nous tireras-tu point du danger? Ta langue s'est écartée de son chemin, il falloit dire: Mon Dieu, nous mourrons quand tu voudras, dispose de nos vies aussi bien dessus l'eau que dessus la terre, tu es le maistre: Si tu prends cette pensée, qu'ils eschappent ce danger, nous l'eschapperons: Si tu veux que nous mourions icy, nous ne laisserons pas de t'aimer. Voila vne petite oraison bien faincte. Au reste, cette bonne femme ajoutoit, qu'elle trembloit toujours sur les eaux deuant son baptesme: mais depuis que les eaux fainctes auoient passé sur sa teste, qu'elle ne craignoit plus d'estre noyée.

Le vingt-troiesme, nous arriuasmes où estoit le gros des Sauuages. Si tost que nous fumes apperceus, tout le monde fortit de sa cabane. Ils me receurent avec vne ioye, & avec vne affection qui s'explique moins par la bouche, qu'elle n'est sensible au cœur. Le Capitaine fait mettre tout le monde en campagne, pour me bastir vne Eglise, & vne maison. Les ieunes hommes vont abbattre les poultres & les chevrons, c'est à dire, de longues perches: [66] Les femmes apportent des planches, c'est à dire, des escorces, pour couvrir ce Palais: Les filles vont chercher des tapisseries pour orner nostre Alcoue; ce sont des branches de sapin fort belles, dont ils tapissent

baptized, wished to pray to God in my fear,—having learned from the Christians that it was good to do so, and that any one could speak to him. I uttered these words: “Ah, this is bad that we should die here, swallowed up by the waters! Thou who rulest Heaven and earth, the sea and the lakes, wilt thou not save us from this shipwreck?” A Christian took me up immediately and said to me: “Thy speech [65] is not right; thou must not say, ‘Ah, this is bad that we should die; wilt thou not save us from the danger?’ Thy tongue has gone astray; thou shouldst have said: ‘My God, we will die when thou wishest; do thou order our lives on the water as well as on the land. Thou art the master: if it be thy intention that we should escape this danger, we shall escape it; if it be thy will for us to die here, we will not cease to love thee.’ There thou hast a very pious little prayer.” This good woman farther added that, before her baptism, she had always trembled when on the water; but that, since the holy waters had touched her head, she no longer feared being drowned.

“On the twenty-third, we came to the place where the main body of the Savages were. As soon as they caught sight of us, they all came out of their cabins, and received me with a joy and affection less capable of description in words than of appreciation by the heart. The Captain set every one at work building me a Church and a house. The young men went to cut beams and rafters,—that is to say, long poles; [66] the women brought boards,—that is to say, bark to cover this Palace; the girls went in quest of tapestry to adorn our Alcove. This is made of very beautiful fir-branches, with which they deck

le bas de leurs cabanes. Vn si grand nombre d'ou-
uriers, si lestes, & si experts en leur art, & si affe-
ctionnez à leur ouurage, bastirent en vn moment vn
Palais à Nostre Seigneur, qui auoit plus de rapport
à celuy de Bethlehem, qu'au Tabernacle dont sainct
Pierre forma l'idée sur le mont de Tabor. Mon
Eglise & ma maison estant en estat de me receuoir, ie
fus bien tost dans l'exercice de ma charge; on m'ap-
porte les petits enfans pour les baptizer; les adultes
se disposent à receuoir la mesme grace; chacun se
prepare à la Confession & à la Communion: Les pri-
eres, les entretiens en public & en particulier, bref
tous les exercices de la Religion Chrestienne se
continuerent quasi sans relasche, tout le temps que ie
fus avec eux. Je n'en toucheray point le détail, ie
diray seulement deux mots de quelques Sauuages
estrangers que ie rencontray en cette assemblée.

Vn bon Neophyte du païs des Attikamegues, [67]
s'estant refugié en cette contrée, & ayant appris que
l'un des Peres qui enseignoit le chemin du Ciel,
estoit arriué, accourut pour me voir. Il fit paroistre
vne ioye, & vne satisfaction si douce, que j'en fus
attendry. Je suis baptisé, me dit-il, le Pere Buteux
m'a donné le nom de Pierre en mon baptesme. O
que j'aimois ce bon Pere! ô qu'il m'a fait de bien!
Il m'a fait perdre par le baptesme la crainte du
Manitou, c'est à dire, du Demon. Il m'a deliuré de
l'apprehension de la mort: Il m'a osté l'amour de
toutes les choses de la terre: Je n'aime rien mainte-
nant que le païs où nous deuons aller, où nous
verrons nostre Pere qui a tout fait. Je le cōnoissois
vn petit deuant que d'estre baptisé, & deuât que
vostre parole eust frappé nos oreilles. J'ay toujours

the lower part of their cabins. So great a number of workmen, so nimble and so expert in their art, and so fond of their work, built in a very brief space a Palace to Our Lord, that was more like the one at Bethlehem than like the Tabernacle imagined by saint Peter on mount Tabor. My Church and my house being in a condition to receive me, I very soon entered on the discharge of my trust. The little children were brought to me for baptism; the adults prepared themselves for receiving the same grace; each person made ready for Confession and Communion; and prayers, talks in public and in private, and, in short, all the exercises of the Christian Religion, were continued almost without intermission during the whole time that I spent with them. I will not touch on details, but will merely relate a few speeches of some Savages from other tribes, whom I met at this gathering.

“ A good Neophyte from the country of the Attikamegues, [67] who had taken refuge in this district, and had learned that one of the Fathers who taught the way to Heaven had arrived, hastened to visit me. He manifested so sweet a happiness and satisfaction that I was touched thereby. ‘ I am baptized,’ he told me; ‘ Father Buteux gave me the name of Pierre at my baptism. Oh, how I loved that good Father! Oh, how much good he did me! He made me lose by baptism the fear of the Manitou,’ that is to say, of the Demon. ‘ He delivered me from the fear of death, and took from me the love of all earthly things. I love now nothing but the country whither we are to go, where we shall see our Father, who has made all things. I knew him a little before being baptized, and before your message had struck

tafché de n'estre point méchant. I'ay toujours aimé ceux qui estoient bons. Je defendois à mes enfans de faire aucun mal. Je les faisois prier celuy qui nous gouerne, quoy que ie ne le connusse pas comme ie le connois maintenãt. Mon esprit ne pense quasi qu'à vous autres, qui enseignez à bien viure. Mon cœur voudroit beaucoup parler à Dieu, mais il ne sçait pas ce qu'il luy faut dire. [68] Je luy dis quelquefois, ayant fait les prieres qu'on nous a enseignées: Je voudrois bien parler davantage, mais ie ne sçay pas ce qu'il te faut dire. Je ne sçay pas ce qu'il faut faire pour te complaire, & pour te contenter: mais ie suis bien afluéré que les Robes noires t'aiment, qu'ils sçauent comme il te faut prier; qu'ils prient, & qu'ils demandent pour moy ce qu'il faut demander: Je te dis tout ce qu'ils te disent: Je te demande tout ce qu'ils te demandent pour moy. Exaucez-les, car tu les aimes bien. Cette Rhetorique est aussi sainte qu'elle est simple; elle rend les ames bonnes, & celle de Ciceron & d'Aristote les rend sçauantes.

Vn bon Israélite me racontant la mort de sa femme, en parloit en ces termes: Tant que tu verras que j'auray de l'esprit, & le iugement bon, (disoit-elle à son mary dedans sa maladie) fais-moy souuenir de Dieu, parle-moy de luy, remets-moy en memoire les points de nostre creance, rapporte ce que tu as ouy dire du Paradis, approche-toy de moy, & disons encore vne fois nostre Chappelet ensemble. Lors que ie ne pourray plus ny prier, ny me mouuoir, fais le signe de la Croix sur mon [69] front, & sur mon cœur, & prie pour moy. Helas! disoit ce bon homme, elle est morte en priant celuy qui a tout fait. Dieu sert de Prestre & d'Euesque quand il luy plaist, & le

our ears. I have always tried not to be wicked, and have always loved those who were good. I forbade my children to do any evil, and made them pray to him who governs us, although I did not know him as I know him now. My mind thinks of scarcely anything but you who are teaching us to live good lives. My heart would like to say much to God; but it does not know what is proper to say to him. [68] I say to him sometimes, after I have recited the prayers that have been taught us: "I would like to speak longer, but I do not know the proper things to say to thee. I do not know what one should do to please and satisfy thee; but I am well assured that the black Robes love thee, and know how one should pray to thee; and that they do pray and ask, in my behalf, what should be asked. I say to thee all that they ask in my behalf. Hear their prayers, for thou lovest them well." This Rhetoric is as holy as it is simple: it makes souls good, and that of Cicero and of Aristotle makes them wise.

"A good Israelite, telling me about his wife's death, spoke of it in these terms: "As long as thou seest that my intelligence and judgment are good," (these were her words to her husband in her illness,) "make me remember God; speak to me about him, and recall to my memory the articles of our belief; and relate to me what thou hast heard said about Paradise. Draw near to me and let us recite our Rosary together once more. When I am no longer able either to pray or to move, make the sign of the Cross on my [69] forehead and on my heart, and pray for me." Alas!' said that good man, 'she died praying to him who made all things.' God acts as Priest and as Bishop when he so chooses, and the

Sainct Efprit a des operations bien fainctes, & bien fecretes dans les ames de ces bonnes gens

Vne mere me confola, m'entretenant du trespas de fa fille. Ah! que n'estions-nous proche de toy, difoit-elle! ma pauvre fille fouspiroit apres toy pour fe confeffer, & voyant que tu n'y estois pas, elle me dit tous fes pechez pour en demander pardon à Dieu, elle le prioit inceffamment. La veille de Noël, fendant les approches de la mort, elle me dit: Ma mere, ie n'en puis plus, ie fuis foible, & toute abbatuë & affoupie; puisque nous ne pouuons pas affifter à la Mefse de minuiet, efueillez-moy en ce temps-là, fi ie fuis affoupie, afin que j'honore pour la derniere fois le temps de fa naiffance. Et ie vous prie qu'on ne m'oste point mon Chappelet quand ie feray morte, car c'est l'vnique chofe que j'aime à present. Sa bonne mere ne fit point comme ceux, qui craignans de faire perdre vn peu de fanté à vn malade, ou luy voulans prolonger la [70] vie d'vn moment, luy caufent bien fouuent vne mort eternelle. Ces bons Neophytes n'ont point de ces delicateffes, qui tuent l'ame pour fauuer le corps.

Mais finiffons ce chapitre. Le Pere ayant fait toutes les fonctions d'vn charitable Pafteur, & d'vn Ouurier Euangelique, dans l'efpace de douze iours que fes conducteurs luy accorderent, remonta dans fon nauire d'efcorce, emportant les cœurs de ses ouïailles. Il repaffe avec fes Nochers fur fes brifées. Il loge dans les mefmes hoftelleries. Il trouue par tout le mefme liêt; dreflé depuis la naiffance du monde, & qui, depuis Adam, n'a iamais esté remué, finon par quelque tremble-terre. L'appetit luy fait trouuer vn peu de bouccan, fec comme vne femelle

Holy Ghost performs, in these good people's souls, operations that are very holy and very secret.

"A mother gave me consolation by her talk with me concerning her daughter's death. 'Alas, that we were not near thee!' said she. 'My poor daughter sighed after thee to confess her; and, seeing that thou wast not there, she told me all her sins, in order to ask God's forgiveness for them. She prayed to him unceasingly. On the night before Christmas, feeling the approach of death, she said to me: "My mother, I cannot hold out any longer; I am weak and utterly worn out and drowsy. Since we cannot be present at midnight Mass, waken me at that hour, if I am asleep, that I may for the last time honor the moment of his birth. And I pray you that my Rosary may not be removed from me when I am dead, for it is the only thing I care for now." ' Her good mother did not follow the example of those who, fearing to make a sick person lose a little health, or wishing to prolong his [70] life for a moment, very often cause him an everlasting death. These good Neophytes have none of that delicacy which kills the soul to save the body."

But let us finish this chapter. The Father, having performed all the duties of a charitable Pastor and a Gospel Laborer, in the period of twelve days that his conductors allowed him, once more entered his vessel of bark, bearing with him the hearts of his flock. He passes again over the rapids with his Boatmen. He lodges in the same inns. He finds everywhere the same bed, prepared from the birth of the world, and never, since Adam's time, undergoing any change of position, unless through some earthquake. Appetite makes him regard a bit of smoked meat, dry as a

de foulier, delicat comme vn perdreau. Le trauail luy donne vn fommeil fort doux. La bonté & la candeur de fes braues Neophytes le comblent de ioye. Dieu luy conferue par tout la fanté; & fes iambes, & fon auiron ioint aux auirons de fes Nochers, luy font trouuer la fin de fon voyage, pour en entreprendre vn autre bien toft apres.

leather sole, as delicate as a partridge. Toil gives him very sweet sleep; the goodness and candor of his excellent Neophytes fill him with joy; God preserves his health everywhere; and his legs and his paddle, in union with the paddles of his Boatmen, make him find his journey's end, to undertake another one soon afterward.

[71] CHAPITRE VI.

DE LA MISSION DE L'ANGE GARDIEN AU PAYS DES
OUMAMIOUEK OU BERSIAMITES.

A PEINE le Pere Iean de Quen, auoit-il acheué sa Mission du Lac de Saint Iean, qu'il donna commencement à la Mission de l'Ange Gardien, au pays, que les Sauvages de Tadoussac, appellent la contrée des, *Oumamiouek*. Je croy que ce sont les Bersiamites, ou quelques alliés des Esquimaux, qui habitent les costes du Nord, au dessous de l'Isle d'Anticosti. Je embarquay dit-il, dans vne Chaloupe, en la compagnie de quelques Sauvages, le douziesme de Iuin. Nous descendimes sur le grand fleuve qui paroît comme vne mer au dessous de Tadoussac, vogans sans relasche six iours durant; ce qui ne fait dire, que le lieu que nos Sauvages cherchoient, & qu'enfin nous trouuâmes, estoit bien éloigné de Tadoussac de 80. lieuës. Nous abordâmes vne anse, escarpée de hautes montagnes, ou plustost [72] de hauts rochers, sur lesquels estoit vn petit nombre de ces peuples, qui nous regardoient de loing, pour voir si nous n'estions point de leurs ennemis. C'est chose estrange, que les hommes dans tous les endroits de la terre, sont ennemis des hommes. Ils se tuent, ils s'égorgent, ils se consomment par des guerres immortelles. *Homo homini lupus, homo homini Deus*. l'Homme est vn Dieu, & vn loup à l'homme. Ces pauvres gens qui n'ont autre richesses, les vns,

[71] CHAPTER VI.

OF THE MISSION OF THE GUARDIAN ANGEL IN THE
COUNTRY OF THE OUMAMIOUEK OR BERSIAMITES.

SCARCELY had Father Jean de Quen concluded his Mission at Lake Saint John, when he founded the Mission of the Guardian Angel in the region called, by the Savages of Tadoussac, the country of the *Oumamiouek*. I think these are the Bersiamites, or some allies of the Esquimaux, who inhabit the Northern shores below the Island of Anticosti. “I embarked in a Shallop,” said he, “in company with some Savages, on the twelfth of June. We descended the great river, which appears like a sea below Tadoussac, voyaging without intermission for six days; which does not signify that the place our Savages were looking for, and which we finally found, was very far from Tadoussac, as it was but 80 leagues distant. We approached a bay bordered by precipitous heights,—or, rather, [72] by lofty rocks,—on which were a few of those people, looking at us from a distance, to see whether we were not enemies of theirs. It is a strange thing that men in all parts of the world are the enemies of men. They kill one another, they cut one another’s throats, they slay one another in never-ending wars. *Homo homini lupus, homo homini Deus*. ‘Man is a God and a wolf to man.’ These poor people,—some of whom have no other riches than the Baptism which they have come to get at Tadoussac, and the rest the desire

que le Baptesme, qu'ils font venus chercher à Tadouffac, les autres que le desir de le recevoir: font pourfuiuis par les Sauvages de Gaspé, qui trauerfent le grand fleuve, pour les aller maffacrer dedans le pays des bestes. Puis que les forests de cette contrée, nourrissent plus d'Orignaux, plus d'Ours, & plus de Castors que d'hommes. Nous ayans reconnus, ils descendirent de leurs hautes tours, basties deuant la tour de Babel. Apres auoir fait paroistre, par leurs gestes, & par leurs yeux, le plaisir qu'ils prenoient de nous voir, ils nous firent excuse sur leur petit nombre, difans que leurs compatriote[s], cachés dans le fond des bois, n'auoient osé paroistre sur les riués [73] du grand fleuve, de peur d'y rencontrer leurs ennemis; nous asseurans que quand nous les retournerions visiter au Printêps prochain, qu'ils viendroient en troupe pour m'escouter, & pour trafiquer avec nos Sauvages de Tadouffac, qui les venoient chercher pour ce sujet.

Apres que nous nous fumes entretenus quelque temps les vns avec les autres, ie trouuay que mes Marchands estoient deuenus des Predicateurs; car f'estans apperceus que ces bonnes gens ignoroient ce que nous leur auons enseigné depuis peu d'années, l'un d'eux prit la parole, pour les disposer à me prester plus fauorablement l'oreille. Cet homme que vous voyez, leur disoit-il, (se tournant vers moy) est vn homme de consideration, c'est nostre Pere & nostre Maistre, il a laué & purifié nos ames de toutes nos malices, par des eaux d'importance qu'il a versées sur nos testes. Il nous enseigne tous les iours ce qu'il faut croire, & ce qu'il faut faire pour aller au Ciel. Il nous a fait entendre que celuy qui a tout

to receive it,—are pursued by the Savages of Gaspé, who cross the great river to go and massacre them in the country of the wild animals,—the forests of that region feeding more Moose, Bears, and Beavers than men. When they had recognized us, they came down from their high towers, which were built before the tower of Babel. After making evident, by their gestures and with their eyes, the pleasure they took in seeing us, they offered us excuses for their small number, saying that their fellow-countrymen, who had hidden in the depths of the woods, had not dared to show themselves on the banks [73] of the great river, for fear of meeting their enemies there; but they assured us that, upon our return to visit them in the following Spring, they would come in a body to escort me, and to trade with our Savages from Tadoussac, who were coming in quest of them for this purpose.

“ After we had talked with one another for some time, I found that my Merchants had turned Preachers; for, when they perceived that these good people were ignorant of what we have been teaching to them for the last few years, one of them undertook to speak, in order to prepare them to give me a more favorable hearing. ‘ That man whom you see there,’ he said to them (turning toward me), ‘ is a man of consequence: he is our Father and our Master, and has washed and purified our souls of all our wickedness, by means of the waters of importance which he has poured upon our heads. He teaches us every day what we must believe and what we must do to go to Heaven. He has told us that he who made all things is a very great Spirit, governing Heaven and earth; that he is everywhere and sees everything,

fait, estoit vn Esprit tres-grand, qui gouerne le Ciel & la terre: Qu'il est par tout, qu'il void tout, encore qu'on ne le [74] voye pas; Qu'il a vn fils qui s'est fait homme pour estre de nos parens, & pour nous deliurer de nos offenses; Qu'il recompensera les bons, les mettant dans vne maison de plaisir, où l'on ne mourra iamais; Qu'il enuoyera les meschans dans des feux qui sont aux entrailles de la terre, & d'où ils ne fortiront iamais. Ce fils se nomme Iesus, estant sur la terre il a defendu les tambours, les tabernacles, les confutes du Demon, les festins à tout manger, la pluralité des femmes. Ne tuez personne injustement, a-t'il dit; ne débauchez point la femme d'autrui; ne dérobez point, ne mentez point, a-t'il dit. Je m'en vay au Ciel, d'où ie reuiendray vn iour pour resusciter tous les hommes, & pour emmener les bons avec moy, & ietter les meschans dans le feu, a-t'il dit. Voyez maintenāt quel chemin vous voulez tenir? Le Pere vous apprendra celui qui est bon, escoutez-le, nous l'aimons tous, nous l'admirons.

Iamais, dit le Pere, ie n'ay ouy prescher, ny escouter le Predicateur avec plus d'affection, comme ces choses estoient nouuelles à la pluspart de ces bonnes gens, ils les receuoient avec vne auuidité [75] nonpareille. Chaque personne, pendant tout le temps que nous sejournaſmes en ce lieu, auoit quasi son Predicateur: car tous ceux de ma brigade preschoient. Tout leur entretien, si tost qu'ils eurent fait leur petit negoce, qui fut bien tost expédié, n'estoit que des veritez Chrestiennes. Je m'employay selon l'estenduë de mon petit pouuoir, à cultiuer les plantes de cette nouvelle vigne, qui auoient desia pris quelque racine en la foy, pour nous auoir frequentez à

although [74] unseen himself; that he has a son, who was made man in order to be of our kin, and deliver us from our sins; that he will reward the good by placing them in a pleasure-house where they will never die; and that he will send the wicked into the fires that are in the bowels of the earth, whence they will never come out. This son is named Jesus. When he was upon earth, he forbade drums, sorcerers' tents, consultations of the Demon, feasts where everything is devoured, and the plurality of wives. "Kill no one unjustly," he said; "do not corrupt another man's wife; do not steal; do not lie," said he. "I am going away to Heaven, whence I shall return some day, to raise up all men, and to take the good with me and cast the wicked into the fire." These were his words. See now which road you wish to take. The Father will teach you the one that is good. Listen to him; we all love him, we admire him.'

"Never," says the Father, "have I heard a Preacher speak, or seen one listened to with more affection. As these things were new to most of those good people, they received them with an unparalleled avidity. [75] During the whole time that we tarried at that place, almost every person had his own Preacher; for all the members of my company preached. All their conversation, as soon as they had transacted their little business, which was soon despatched, had to do wholly with the truths of Christianity. I occupied myself to the extent of my little power in cultivating the slips of this new vine,—which had already taken some root in the faith from having attended our services at Tadousac,—and in implanting in the minds of the others

Tadouffac, & à imprimer dans l'esprit des autres les premiers elemens du Christianisme. En fin j'en trouuay deuât que partir vne vingtaine, & dauantage, capables d'estre enroollez au nombre des enfans de Dieu. Je les baptizay avec vne ioye reciproque de tous costez. Le Capitaine de cette Esquade, & toute sa famille, furent de ce nombre. Si tost que l'Esprit de Dieu se fut emparé de son cœur, il luy délia la langue. Cet homme qui venoit de naistre en Iesus-Christ, en parloit en des termes qui ne manquoient ny de lumiere, ny de chaleur. Pour conclusion, il nous conjura de retourner au premier Printemps, nous asseurant qu'il f'en alloit communiquer à [76] tous ceux de son pays, les threfors dont nous l'auions enrichy. Non seulement ie me trouueray icy avec ma troupe, (disoit-il) mais j'en ameneray beaucoup d'autres, qui feront bien aises de gouster la douceur de vos paroles, & de iouir des bontez que vous nous avez departies. Ayans pris congé d'eux, nous nous embarquâmes, mes Nautonniers mirent la voile au vent, nous voguâmes assez heureufemēt, Nostre Seigneur nous fit la grace de le pouuoir tous les iours presenter en sacrifice à son Pere: Mes Mattelots estoient les Sacristins, qui dresseoient, & qui paroient nostre Autel, avec plus d'amour & de volonté, que de gentilleffe.

the first elements of Christianity. Finally, I found, before my departure, a score and more fitted for enrolment in the number of God's children. I baptized them, with a reciprocal joy on both sides. The Captain of that Squad and all his family were of this number. As soon as the Spirit of God had taken possession of his heart, it loosened his tongue. This man, who had just been born in Jesus Christ, spoke of him in terms which lacked neither in light nor in heat. In conclusion, he conjured us to return the next Spring, assuring us that he was going away to impart to [76] all the people of his country the treasures with which we had enriched him. 'Not only' (said he), 'will I be here with my band, but I will also bring many others, who will be glad to taste the sweetness of your words and enjoy the blessings which you have dispensed to us.' Taking leave of them, we embarked; my Boatmen spread the sail to the wind, and we sailed along quite prosperously; and Our Lord did us the favor of enabling us to present him every day in sacrifice to his Father. My Sailors were the Sacristans who raised and decked our Altar, but with more of love and good will than of grace."

CHAPITRE VII.

DE LA MISSION DE L'ASSOMPTION AU PAYS DES
ABNAQUIOIS.

QUELQUES Sauvages du pays des Abnaquiois estans venus visiter Noël Negabamat, Capitaine des nouveaux Chrestiens de la Residence de saint Ioseph, qu'on appelle ordinairement la Residence [77] de Sillery; & voyans que cet homme menoit vne vie toute nouvelle, ravis de la nouveauté de ses discours, & de la beauté de ses mœurs, se firent instruire en sa creance, qui leur parut si belle, & si raisonnable, qu'ils l'embrasserent avec ardeur: Et ayans en suite receu le saint Baptême, ils s'en retournerent en leur pays tous remplis de ioye, comme l'Eunuque de la Reine de Candace, pour communiquer à leurs compatriotes les bonnes nouvelles de l'Evangile. Le Baptême les fit Chrestiens & Predicateurs tout ensemble, ils parlent hautement de Iesus-Christ, & en public & en particulier. Les principaux de leur patrie, desirieux de participer à ce bonheur, deleguerent quelques-vns d'entr'eux vers le Pere Superieur de nos Missions, pour obtenir des Religieux de nostre Compagnie, qui leur enseignassent (cōme ils disoient) le chemin du Ciel, dont leurs compatriotes leur auoient donné la premiere ouuerture. Ils arriuerent à saint Ioseph le 14. d'Aoust de l'année 1646. & apres auoir exposé le sujet de leur legation, le P. Gabriel Druilletes leur

CHAPTER VII.

OF THE MISSION OF THE ASSUMPTION IN THE COUNTRY
OF THE ABNAQUIOIS.

SOME Savages from the country of the Abnaquiois, coming to visit Noël Negabamat, Captain of the new Christians at the Residence of saint Joseph,—commonly called the Residence [77] of Sillery,—and seeing that this man was leading an entirely new life, were charmed with the novelty of his talk and the beauty of his morals, and had themselves instructed in his belief,—which appeared to them so beautiful and so reasonable that they embraced it with ardor. And, having then received holy Baptism, they returned to their own country, all full of joy, like the Eunuch of Queen Candace, to communicate to their countrymen the good news of the Gospel. Baptism made them Christians and Preachers at the same time; and they spoke boldly of Jesus Christ, in public and in private. The chief men of their country, desirous of participating in this good fortune, sent some of their number as delegates to the Father Superior of our Missions, to obtain some Missionaries of our Society, who should teach them the way to Heaven (as they expressed it), whereof their fellow-countrymen had given them the first intimation. They arrived at saint Joseph on the 14th of August of the year 1646; and after they had declared the purpose of their embassy, Father

fut accordé. Ils l'embarquerent le 29. du mesme mois [78] d'Aoust de la mesme année 1646. pour le porter en leur país: où les ayans instruits pendant tout l'Automne, tout l'Hyuer, & tout le Printemps, ils le rendirent enfin à Kebec, tout chargé de Croix & de Palmes. Le 15. de Juin de l'année 1647. ces bonnes gens attirez par le goust qu'ils auoient pris en vne doctrine qui les estonnoit, & qui les confoloit tout ensemble, demandoient qu'on leur rendist leur Pere, apres quelques iours de repos & de rafraischissement. Mais on ne pût leur accorder pour iustes raisons. Ils retournerent iusques à deux & trois fois les années 48. & 49. sans le pouuoir obtenir, dans la creance que nous auions que d'autres Religieux plus voisins de leur contrée, les pourroient sainctement instruire. En fin estans retournez l'an 1650. ils prefferent si fort, & de si bonne grace pour auoir leur Patriarche, (c'est ainsi qu'ils nomment le Pere) qu'ils l'enleuerent le premier de Septembre de la mesme année, puis l'ayans ramené au mois de Juin de l'an 1651. ils ne luy donnerent que quinze iours de relasche pour prendre des forces d'esprit & de corps, & en suite ils le conduisirent derechef au país des Croix, d'où il est retourné [79] le 8. iour d'Avril de l'an passé 1652. Il n'auoit parmy ces peuples si esloignez de nos façons de faire, qu'un François pour compagnon de ses trauaux, qu'on pourroit appeller en verité, les trauaux d'Hercule. Mais suiuous les memoires qu'on m'a communiquez sur ses voyages.

Le premier iour de leur embarquemēt, fut le premier iour de leurs croix, encore qu'il n'y ait aucun chemin dans ces grands bois, ou plustost que tous les bois, & toutes les riuieres de ces contrées ne soient

Gabriel Druilletes was granted them. They conducted him to their boats on the 29th of the same month [78] of August, in the same year 1646, to carry him to their country, where he instructed them during the entire Autumn, Winter, and Spring,—when they finally carried him back to Kebec, all laden with Crosses and Palms. On the 15th of June of the year 1647, these good people, actuated by the pleasure that they had taken in a doctrine which astonished and comforted them at the same time, asked that their Father should be given back to them, after some days of rest and recuperation. For suitable reasons, however, their request could not be granted. They returned as many as two and three times during the years '48 and '49, without being able to obtain him, as we believed that other Missionaries nearer to their country would be able to give them religious instruction. Finally, returning in the year 1650, they pressed so urgently and with such good grace to have their Patriarch, (for so they call the Father,) that they bore him away on the first of September of the same year; then bringing him back in the month of June of the year 1651, they gave him only a fortnight's respite to gain strength in mind and body, whereupon they conducted him anew to the country of Crosses, whence he returned [79] on the 8th day of April of the past year, 1652. Among these people, who are so far removed from our customs, he had only one Frenchman for companion in his labors, which could with truth be called the labors of Hercules. But let us follow the memoirs that have been sent me concerning his journeys.

The first day of their voyage was the first day of their crosses. Although there is no road in these

que des chemins faits pour les hommes & pour les bestes fauuges, & pour les poissons; si est-ce qu'on peut prendre le plus court, ou le plus long; le plus aisé, ou le plus difficile, pour arriuer au terme & au but qu'on pretend. Or les Nautonniers & les Guides qui conduisoient le Pere, prirent des routes nouuelles qu'ils n'auoient iamais frequentées, & nous auons sceu depuis, que tous ceux qui les auoient tenuës, estoient ou morts de fatigue & de faim, ou auoient pensé mourir. Apres auoir vogué, & en partie cheminé quinze iours durant, par des torrens & par des chemins tres-affreux: cōme ils croyoient aborder le païs des Abnaquiois, ils trouuerent [80] qu'ils n'auoient pas encore fait la troisieme partie de leur chemin; & pour furcroist de leur malheur, ils estoient au bout de leurs viures & de leurs prouisions. Le Pere voyant ses gens dans ce dernier abandon, eut recours au Dieu des hommes & des animaux: Il luy offre le sacrifice de son Fils dans ces grandes forests, le conjurāt par le Sang qu'il a respandu pour ces peuples, de les secourir dans leur necessité. La fin de son sacrifice fut la fin de leur disette. Comme il quittoit l'Autel, vn braue Catechumene, qui s'estoit ietté dans le fonds de ces bois pour chercher quelque remede à leur famine, luy vint offrir trois Orignaux, ou trois Elans qu'il venoit de mettre à mort. Cette manne qui leur rendit la vie, ne fut pas receüe sans estonnement, & sans actions de graces: Ils la gouterent avec autant plus de ioye, qu'ils l'attendoient moins, & qu'ils en auoient plus de besoin. Il est vray qu'apres vn bon repas ils en firent plusieurs de bien mauuais: car ils firent saler, à la façon des Sauvages, ce qui leur restoit de leur festin, c'est à dire,

great woods,—or, rather, although all the woods and all the rivers of these regions are naught but roads made for men and wild beasts, and for fishes,—yet one can take the shortest or the longest way, the easiest or the most difficult, to arrive at the end and destination he has in view. Now the Boatmen and Guides conducting the Father took some new routes that they had never traveled; and we have since learned that all those who had taken them before had either died of fatigue and hunger, or had thought they were going to die. After paddling and walking for a fortnight, by swollen streams and very bad roads, when they thought they were approaching the country of the Abnaquiois, they found [80] they had not yet accomplished a third part of their journey; and, to increase their misfortune, they were at the end of their supplies and provisions. The Father, seeing his people in this extreme destitution, had recourse to the God of men and animals,—offering him the sacrifice of his Son in those great forests; and conjuring him, by the Blood shed by him for these people, to succor them in their necessity. The end of his sacrifice was the end of their want. As he was leaving the Altar, a valiant Catechumen, who had plunged into these forest-depths to seek some remedy for their famine, came to offer him three Moose or Elks, which he had just killed. This manna, restoring life to them, was not received without astonishment and thanksgiving. The less they were expecting it and the more their need of it, the greater was their joy at tasting it. It is true, after one good meal, they had from it many very poor ones; for they salted, after the custom of the Savages, what was left them of their feast,—that is

qu'ils firent bouccaner, ou feicher à la fumée cette viande pour la fuite de leur voyage; ce bouccan fut leur [81] vnique mets. L'on ne fçait que c'est de pain, ny de vin, ny de fel, ny de faulce dans ces courfes; Les trauaux appellent l'appetit, & l'appetit est le meilleur cuifinier du monde; tout est bon, tout est excellent dans ces rencontres. Apres ce petit rafraichissement, il fallut reprendre l'auiron pour monter contre le fil de la Riuiere fainct Iean iufques à fa fource. Les baffes, les cailloux, les rochers, & les portages de cinq & fix lieües qu'on deuoit rencontrer, donnerent tant d'espouuante à vn Sauuage Etechemin qui estoit de la bande, qu'il vouloit à toute force tourner le dos au païs des Abnaquiois, pour fuiure le courant de la Riuiere, & f'en aller à Pentagouet en l'Acadie, où ce fleuve se va dégorger dans l'Ocean. Le Catechumene dont ie viens de parler, luy ayant representé le déplaisir qu'il caueroit aux Abnaquiois, qui attendoient depuis vn si long-temps leur Patriarche, il reprit courage; ils bādent tous leurs nerfs, ils pouffent leur petit batteau d'efcorce contre la rapidité des torrens, au trauers de mille naufrages: mais au troisieme iour ce pauvre Etechemin perdit cœur vne autre fois. Et encore qu'il sceut bien [82] que le Pere ne les eut pas égarez, ny engagez dans ces détours, si est-ce que le regardant comme le premier objet de cette entreprise, il déchargeoit sur luy à tous momens le poids de sa colere, qui s'augmentoit à mesure que croissoient les difficultez & les souffrances. Enfin il fallut pour appaiser cet importun, que le Pere se separast de son compagnon, & qu'il abandonnast son petit bagage, pour allegger leur gondole. Cela fait, cet homme de

to say, this meat was smoked, or dried in smoke, by them for the remainder of their journey, and it constituted their [81] sole dish. In these expeditions, the traveler does not know what bread is, or wine, or salt, or sauce. His toils call forth appetite, and appetite is the best cook in the world,—everything being good, everything excellent, in such circumstances. After this little refreshment, it was necessary to resume the paddle, and ascend against the current of the River saint John as far as its source. The shallows, stones, rocks, and portages of five or six leagues, that were to be encountered, so daunted an Etechemin Savage of the party that he wished with all his heart to turn his back on the country of the Abnaquiois, in order to follow the current of the River, and go to Pentagouet in Acadia, where this stream empties into the Ocean. When the Catechumen of whom I have just spoken represented to him the displeasure he would cause the Abnaquiois, who had been for so long a time awaiting their Patriarch, he took heart again. Putting forth all their strength in unison, they propelled their little boat of bark against the torrent's rapid current, through a thousand dangers of wreck. But, on the third day, this poor Etechemin lost heart a second time; and, although he was well aware [82] that the Father had not led them astray or involved them in these detours, yet, regarding him as the primary cause of this undertaking, he discharged upon him every moment the weight of his anger, which grew sharper as their difficulties and sufferings increased. At last, in order to appease that importunate fellow, the Father was forced to part with his companion and abandon his little baggage, to lighten their gondola. This done,

mauvaise humeur prit le mors aux dents, comme on dit; il rame dans les torrens, il chemine dans les portages avec le Pere, & avec son Catechumene, sans prendre aucun repos depuis le matin iusques au soir. Les Guilledins d'Angleterre mangent quasi toute la nuit, & cheminent tout le iour sans débrider. Les Americains de ces contrées en font quasi de mesme, quand ils sont en voyage; le pauvre Pere partoit au point du iour, travailloit sans manger iusqu'à la nuit; son souper estoit vn peu de cette chair fumée, dure comme du bois; ou vn petit poisson, s'il en pouvoit prendre à la ligne; & apres avoir fait ses prieres, la terre estoit son lit, son cheuet vne buche, & avec tout cela il dormoit [83] plus doucement que ceux qui ne sont que reposer sur la plume & sur le duvet. Enfin apres 23. ou 24. iours de bon exercice, ils arriuerent à l'vn des villages ou l'une des bourgades des Abnaquois, nommée, *Nazanchouak*: Le Capitaine du lieu appelé, *Oumamanradok*, les receut avec vne salve d'arquebuses, & embrassant le Pere s'escriva: Je voy bien maintenant que le grand Esprit qui commande dans les Cieux, nous veut regarder de bon œil, puis qu'il nous renuoye nostre Patriarche. Sa harangue fut assez longue, à la fin de laquelle s'enquistant du Catechumene, si le Pere s'estoit bien porté en chemin, & si on l'auoit bien traité? Comme il eut appris que le Sauvage, qui estoit du pais des Etechemins, l'auoit souuent molesté, il luy dit d'vn accent graue & fort serieux: Tu as fait paroistre, en ne portant point de respect à nostre Patriarche, que tu n'auois point d'esprit. Tu l'as voulu quitter au milieu du chemin, tu l'as cōtrains de se separer de son compagnon, & d'abandonner vn petit paquet qu'il portoit

that man of ill humor took the bit in his teeth, as the saying is,—paddling in the torrents, and making his way over the portages with the Father and his Catechumen, without taking any rest from morning till night. The Geldings of England eat almost all night, and travel all day without being unbridled. The Americans of these regions do almost the same when they are on a journey. The poor Father set out at daybreak, and toiled on, without eating, until nightfall; his supper was a little of that smoked meat, hard as wood,—or a small fish, if he could catch one with his line; and, after saying his prayers, the ground was his bed, a log his pillow. Yet, with all that, he slept [83] more sweetly than those who do naught but dream upon feathers and down. At length, after 23 or 24 days of hard work, they arrived at one of the villages or towns of the Abnauquois, called *Nazanchouak*.¹⁶ The Captain of the place, whose name was *Oumamanradok*, received them with a salvo of arquebus shots, and, embracing the Father, exclaimed: “I see well, now, that the great Spirit who commands in the Skies is pleased to regard us with favor, since he sends us back our Patriarch.” His harangue was tolerably long, at the close of which he made inquiry of the Catechumen if the Father had been in good health on the journey, and if he had been well treated. Upon learning that the Savage from the country of the Etechemins had often given him trouble, he said to him, with a grave and very serious tone: “Thou hast shown, by not paying respect to our Patriarch, that thou hadst no sense. Thou wouldst have deserted him in the middle of the journey, and thou didst force him to part with his companion and leave behind a small

avec foy. Si tu estois de mes subjets, ou de ma nation, ie te ferois reffentir le déplaisir que tu as caufé à tout le païs. [84] Ce pauvre homme, au lieu de s'excuser, se condamna foy-mefme: Les Sauvages ne refiftent pas aifément à la verité connue, quoy qu'ils ne la fuiuent pas toujours. Il eft vray, répondit-il deuant toute l'affemblée, que ie n'ay point d'efprit d'auoir fi mal traité vne perfonne, à qui j'ay mefme de grandes obligations. Il m'a rendu ma fanté par fes prieres, eftant tombé malade, il veilla toute la nuict aupres de moy, chaffant par fon oraifon le Demon qui me vouloit oster la vie. Me voyant infirme, il ne se contentoit pas de porter fon bagage ou fon paquet aux lieux où il falloit cheminer, mais il se chargeoit encore du mien: Il obtient de celuy qui a tout fait, tout ce qu'il veut; les eaux où nous paffions eftans trop baffes, il demanda de la pluye pour faire groffir les torrens, il fut exaucé tout fur l'heure, & nous bien foulagez. La faim eftant preffe de nous efgorger, il pria pour nous; & celuy qui eft le maiftre des animaux, nous donna de la chair plus qu'il n'en falloit pour le refte de nostre voyage: Luy n'en mangeoit pas pour l'ordinaire, lors qu'elle estoit fraifche; il pefchoit fur la nuict quelques petits poiffons à la ligne, [85] dont il se contentoit, nous laiffant les bons morceaux. Dans le temps que les eaux n'estoient pas affez profondes, & que nostre Canot estoit en danger de trouuer le fond, il defcendoit à terre pour nous foulager, cheminant les fix iours entiers par des broffailles & par des rochers espouuantables. Il ne mangeoit point dans ces trauaux, & le foir il se trouuoit plus frais, plus guay, & plus content que nous. Ce n'eft pas

package that he was carrying with him. Wert thou under my authority, or one of my nation, I would make thee feel the displeasure thou hast occasioned to the whole country." [84] This poor man, instead of excusing himself, uttered his own condemnation,—Savages not easily resisting the truth when they recognize it, although they do not always follow it. "It is true," he made answer before all the assembly; "I have no sense, to have treated so badly a person to whom I myself am under great obligations. By his prayers he restored me to health when I had fallen ill, watching all night at my side and driving away by his orisons the Demon that wished to deprive me of life. When he saw that I was weak, he was not content with carrying his own baggage or packet in the places where we had to walk, but he also burdened himself with mine. He obtains from him who made all things everything that he wishes: when the water in our course was too low, he asked for rain to swell the streams, and he was immediately heard and ourselves much aided. When we were on the point of dying from hunger, he prayed for us; and he who is the master of the animals gave us meat, more than we needed for the rest of our journey. He himself did not eat of it, ordinarily, when it was fresh, but would catch with his line, toward night, some little fish, [85] with which he contented himself, leaving us the good pieces. When the water was not deep enough, and our Canoe was in danger of touching bottom, he would get out, in order to lighten us, and would walk, for six whole days, through thickets and among frightful rocks. In these toils he did not eat; but he would be found at nightfall fresher, gayer, and happier than we.

vn homme, c'est vn *Nioueskou*, c'est vn Esprit, ou vn Genie extraordinaire: Moy ie suis vn chien de l'auoir si mal traité. Quand ie criois contre luy, ou que ie le menaçois, l'accusant d'estre la cause de nostre mal-heur, il ne disoit pas vn mot, ou s'il parloit, l'on eut creu qu'il estoit coupable, & que j'auois raison de le tancer, tant ses reparties estoient douces, & pleines de bonté. Ouy, il est vray, ie n'ay point d'esprit, mais j'en veux auoir: Je veux aimer la priere, & me faire instruire par le Patriarche. Voila la confession de ce Sauvage Etechemin, & les remarques qu'il auoit faites sur la vie du Pere. Mais suivons nostre route.

Aussi tost qu'il eut finy son discours, il [86] ne se trouua ny homme, ny femme, ny enfant, qui ne vint temoigner au Pere la ioie qu'ils ressentoient de son retour. Ce n'estoient que festins dans toutes les cabanes, on le venoit prendre & enleuer avec amour. Enfin te voila, luy disoient-ils, nous te voions tu es nostre Pere, nostre patriarche, & nostre cher compatriote: car vivant comme nous, & demeurant avec nous tu es Abnaquiois comme nous. Tu ramene la ioie avec toy dans tous le pays, nous estions dans la pensée de quitter nostre patrie, pour t'aller chercher, voyans que plusieurs mourroient en ton absence, nous perdions l'esperance d'aller au Ciel, ceux, que tu as instruits faisoient tout ce qu'ils ont appris de toy: mais estans malades, leur cœur te cherchoit, & ne te pouuoit trouuer, ceux qui sont morts, te regretoient avec larmes, mais enfin te voila de retour.

Quelques-vns luy faisoient vn amoureux reproche, si tu nous a fait beaucoup de bien par ta presence, tu nous a cause de grands maux par ton absence, si tu fusse demeuré avec nous, tu nous aurois entierement

He is not a man; he is a *Nioueskou*,"—that is, a Spirit, or an extraordinary Genie; "and as for me, I am a dog to have treated him so ill. When I railed at him or threatened him, accusing him of being the cause of our ill luck, he would not say a word,—or, if he spoke, one would have believed that he was guilty, and that I was right in upbraiding him, so gentle and full of kindness were his answers. Yes, it is true, I have no sense, but I wish to have some; I will love prayer, and will have myself instructed by the Patriarch." That is the confession of this Etechemin Savage, and the remarks he made on the life of the Father. But let us continue on our way.

As soon as the Etechemin had finished his speech, [86] every man, woman, and child, without exception, came to show the Father the joy that was felt at his return. There was nothing but feasting in all the cabins, and he was taken and carried off with love. "At last thou art here," they would say to him; "we behold thee, thou art our Father, our patriarch, and our dear fellow-countryman; for living with us, and remaining among us, thou art an Abnaquiois like us. Thou bringest back joy with thee to all the country. We were planning to leave our native land to go and find thee; for when we saw many die in thine absence, we were losing hope of going to Heaven. Those whom thou didst instruct did everything they had learned of thee,—but, being ill, their hearts sought thee and could not find thee; while those who have died longed for thee with tears. But at last thou hast come back."

Some made him affectionate reproaches: "If thou hast done us much good by thy presence, thou hast caused us great evils by thine absence. Hadst thou

instruits, nous ne sommes Chrestiens qu'à demy, pour ce que tu ne [87] nous a instruis qu'à demy, le Demon a desolé nostre pays, pour ce que nous ne sçauions pas bien comme il falloit, auoir recours à Iesus, qui est son maistre.

Vn Capitaine me fendit le cœur, dit le Pere, il me repetoit souuent en public & en particulier, qu'il aimoit ses enfans plus que soy-mesme; j'en ay perdu deux, adioutoit-il depuis ton despart, leur mort n'est pas ma plus grande douleur, mais tu ne les a pas baptisés, voila ce qui me fait mourir. Il est vray que ie leur ay fait ce que tu m'auois recommandé, mais ie ne sçay si i'ay bien fait, & si iamais ie ne les verray dans le Ciel si toy mesme les auois baptisés, ie ne les regretterois pas, ie ne ferois pas marry de leur mort, au contraire j'en ferois consolé. Du moins, si pour bannir ma tristesse, tu nous voulois promettre de ne penser de dix ans à Kebec, & de ne point nous abandonner pendant ce temps là, tu ferois voir que tu nous aime. La dessus il me mena au tombeau de ses deux enfans, sur lesquels il auoit planté deux belles Croix peintes en rouge, qu'il alloit saluer de temps en temps, à la veüe des Anglois mesmes qui demeurent à *Koussinok*, Lieu où est le Cimetiere de ces bonnes [88] gens, pour ce qu'ils tiennent en cet endroit deux grandes assemblées, l'une au Printemps, & l'autre en l'Automne.

Vn ieune homme des plus accomplis que i'aye veu, me surprit, remarque le mesme Pere, Je viens de bien loing, me dit-il, ie n'ay pas coustume de paroistre en ces quartiers; Il y a fort long-temps que quelqu'un, que ie ne connoy pas, me presse & me sollicite au fond du cœur, de te venir trouuer, & d'obeir à ce que

remained with us, thou wouldst have instructed us fully; we are only half Christians, because thou [87] hast only half taught us. The Demon has laid waste our country, because we did not well know how we ought to have recourse to Jesus, who is his master."

"A Captain touched my heart," says the Father. "He repeated to me often, in public and in private, that he loved his children more than himself. 'I have lost two of them,' added he, 'since thy departure. Their death is not my greatest grief, but thou didst not baptize them,—that is what afflicts me. It is true, I did to them what thou hadst bidden me; but I know not whether I did aright, and whether I shall ever see them in Heaven. If thou thyself hadst baptized them, I would not mourn them or be sorry because of their death; on the contrary, I would be comforted. If, to banish my sadness, thou wert willing at least to promise us not to think of Kebec for ten years, and not to leave us during that time, thou wouldst show that thou lovest us.' Thereupon, he conducted me to the grave of his two children, over whom he had planted two fine Crosses painted red, which he went to salute from time to time; it was within sight of the English themselves, who live at *Koussinok*, the Place where the Cemetery of these good [88] people is situated, because they hold two large assemblies on this spot,—one in the Spring, and the other in the Autumn.

"A young man—one of the most accomplished I have seen—gave me a surprise," the Father remarks. "'I come from a great distance,' said he to me; 'I am not accustomed to appear in these parts. A very long time ago, some one whom I do not know urged and entreated me, within my heart to come and find

tu me diras, me voicy donc entre tes mains, enseigne moy, & si ie contreuiens à ce que tu m'auras dit chastie moy, ie te diray tout, mon cœur te fera ouuert, & tu y escriras ce qui est dans le liure de Iesus.

Si tost que la nouvelle du retour du Pere fut portée és autres bourgades des Abnaquiois, on le vint inuiter de tous costés avec de grandes & instantes prieres, d'instruire tout le pays. Il visita premierement les 12. où 13. habitations ou bourgades de ces peuples, qui sont rangées en partie sur la riuere de Kenebec, que les François appellent vulgairement Quinibequi, & en partie sur la coste de l'Acadie que les Anglois occupent; il fut par tout receu comme vn Ange descendu du Ciel. Si les [89] années ont leur Hyuer, aussi ont elles leur Printemps, si ces Missions ont leurs amertumes, elle ne sont pas priuées de leurs ioies, & de leurs consolations, j'en ay reffenty, dit le Pere, de si grandes, qu'on ne les peut exprimer, voyant que la semence Euangelique que j'auois iettée il y auoit quatre ans, dedans des terres qui ne produisoient depuis tant de siècles que des ronces & des espines, portoient des fruits dignes de la table de Dieu. Pourroit-on bien sans reffentir vn plaisir plus grand que celui des sens, voir des vieillards, & des malades languissans mourir quasi de ioye, ayant receu leur passeport pour le Ciel? Leur peut-on fermer les yeux dans cette allegresse, sans y participer? La mort qui fait peur à tout le monde, resiouyt vn Sauvage nouvellement baptisé, & la foy de ses parens change leurs hurlemens & leurs grands cris en des actions de graces, & en des resiouyffances de ce qu'ils se verront bien tost les vns les autres en Paradis;

thee, and to obey what thou shouldst say to me. Here I am, accordingly, in thy charge; teach me, and, if I transgress thy bidding, chastise me. I will tell thee everything; my heart shall be opened to thee, and thou shalt write therein what is in the book of Jesus.' "

As soon as the news of the Father's return was carried to the other villages of the Abnauquois, people came from all sides to invite him, with earnest and pressing entreaties, to instruct all the country. He visited first the 12 or 13 settlements or villages of those tribes which are ranged partly along the river Kenebec, which the French commonly call Quinibequi, and partly along the coast of Acadia, which the English occupy. He was everywhere received like an Angel descended from Heaven. If the [89] years have their Winter, they also have their Spring. If these Missions have their griefs, they are not deprived of their joys and consolations. " These latter," says the Father, " I have felt in such intensity as to be beyond the power of expression, upon seeing the Gospel seed that I had, four years previously, planted in ground which had for so many centuries produced only brambles and thorns, bear fruits worthy of God's table. Could one, indeed, without feeling a pleasure greater than that of the senses, see old men and languishing invalids almost die of joy upon receiving their passports for Heaven? Can one close his eyes in this cheerfulness without taking part in it? Death, which inspires all with fear, makes a newly-baptized Savage rejoice; and his relatives' faith changes their lamentations and loud outcries to thanksgivings and rejoicings at the prospect of soon seeing one another in Paradise. It is thus that the

voila comme se comportent les vrays fideles au iour de leur trespas.

Après que le Pere eut fait sa visite, & qu'il eut employé quelque temps à cultiver [90] les bourgades qui sont plus auant dans les terres, & plus esloignées des Anglois, il prit avec luy Noël Negabamat, ou Tekouerimat, Capitaine des Chrestiens de saint Ioseph, pour descendre en la nouvelle Angleterre. Ce brave Neophyte estoit delegué de la part des Algonquins du grand Fleuve, & le Pere estoit enuoyé comme Agent, ou comme Ambassadeur par les bons Catechumenes Abnakiens, pour demander aux Anglois quelque secours contre les Hiroquois, qui s'efforcent d'exterminer ces pauvres peuples aussi bien que les Hurons & les Algonquins. Le Pere fut à Boston, à Plymouth, bref il parcourut quasi toute la nouvelle Angleterre, sans que les Anglois se missent beaucoup en peine de secourir ces pauvres nations qui leur sont voisines. Sa legation étant acheuée, il retourne vers ses chers enfans, il parle de faire un tour vers ses freres qui estoient à Kebec. Ceux qu'il auoit instruits, & qu'il auoit engendrez en Iesus-Christ, le querellent amoureusement: mais il fallut partir pour aller rendre compte de son employ.

Pour conclusion de ce Chapitre, ie dis (parlant comme les Sauvages) que les [91] souffrances que le Pere & son compagnon rencontrèrent allans au pays des Abnakiens, dont nous venons de parler, n'estoient pas des souffrances, mais qu'ils en rencontrèrent à leur retour, & luy & tous ceux qui le ramenoient, penserent mourir de faim & de froid, quelques-uns mesmes perdirent la vie dans les neiges, & dans l'excez des fatigues qu'il faut assez souvent

really faithful ones conduct themselves, on the day of their departure from this life."

After the Father had made his visits, and had spent some time in cultivating [90] the villages farther inland and at a greater distance from the English, he took with him Noël Negabamat, or Tekouerimat, Captain of the Christians of saint Joseph, to go down to new England. This valiant Neophyte was commissioned by the Algonquins of the great River, and the Father was sent as Agent, or Ambassador, by his good Abnaquiois Catechumens, to ask the English for some help against the Hiroquois, who were striving to exterminate those poor [Abnaquiois] peoples, as well as the Hurons and Algonquins. The Father went to Boston, to Pleymot,—in short, he journeyed over almost all new England, without prevailing on the English to put themselves to much trouble in aid of these poor nations, their neighbors. His embassy accomplished, he returned to his dear children, and spoke about making a journey to his brothers who were at Kebec. Those whom he had instructed and caused to be born in Jesus Christ, remonstrated with him affectionately; but he was forced to leave them, in order to go and render an account of his work.

To conclude this Chapter, I will say (speaking as the Savages speak) that the [91] sufferings, of which we have just spoken, encountered by the Father and his companion on their way to the country of the Abnaquiois, were no sufferings at all; but that they met with some on their return. Both he and all those who formed his escort thought they would die with hunger and cold; some even lost their lives in the snow, and in the excess of fatigue which one

fouffrir dedans ces courfes. Le Pere & fon cher compagnon ont fouftenu leur vie dix iours entiers fans rien manger, apres auoir ieufné tout le Carefme. Enfin ils s'aduiferent de faire boüillir leurs fouliers, & en fuite la camifole du Pere, qui eftoit faite de cuir d'Elan, & les neiges fe fondans, ils firent auffi boüillir les cordes ou les treffes des raquettes dont ils fe feruoient pour ne point enfoncer quãd elles eftoient hautes. Tout cela leur fembloit de bon gouft; la grace donne vn merueilleux affaifonnement aux amertumes prises pour Iefus-Chrift. Bref ils arriuerent à Kebec le Lundy d'apres Pafques, n'ayans ny force ny vigueur, qu'autant que le zele du falut des ames en peut donner à vn fquelet. *Non ex solo pane viuit homo.* L'Efprit de Dieu eft vne bonne [92] & folide nourriture. Le vifage défait, & le corps abbatu de ce bon Pere, n'a pas empesché qu'un autre ne foit party avec cinq ou fix Neophytes dans de petits Canots d'efcorce, pour aller dans les coftes de l'Acadie, & par là trouuer vne entrée plus facile aux peuples qu'on nomme les Etechemins, les Abnaquiois, les Sokoquiois, les Sourikois, les Chaouanaquiois, les Mahinganiois, les Amirgankaniois, & quantité d'autres nations fauages qui font fedentaires, & qui ont des bourgs de mille & deux mille combattans. Mais pourfuiuons ce qui refte de la Miffion fait aux Abnaquiois.

must often enough endure in these expeditions. The Father and his dear companion sustained life for ten whole days without eating anything, after having fasted during the whole of Lent. At length they bethought themselves to boil their shoes, and afterward the Father's undershirt, which was made of Elk-skin; and when the snow had melted, they also cooked the cords or lacings of the snowshoes which, when it was deep, they used to keep themselves from sinking. All this seemed to them to have a good taste; the divine grace gives a marvelous seasoning to bitter doses that are taken for Jesus Christ's sake. In a word, they arrived at Kebec on the Monday after Easter, with no strength or vigor beyond that which, zeal for the saving of souls can impart to a skeleton. *Non ex solo pane vivit homo.* The Spirit of God is a good [92] and substantial nutriment. The emaciated countenance and exhausted body of this good Father did not deter another from setting out, with five or six Neophytes, in little bark Canoes, to go to the shores of Acadia and, by that route, find an easier approach to the tribes called Etechemins, Abnaquiois, Sokoquiois, Sourikois, Chaouanaquiois, Mahinganiois, Amirgankaniois, and numerous other savage nations, which are sedentary, and have villages of a thousand or two thousand fighting men. But let us continue the remaining account of the Mission carried on among the Abnaquiois.

BIBLIOGRAPHICAL DATA: VOL. XXXVII

LXXIX

For bibliographical particulars of the *Relation* of 1650-51, see Vol. XXXVI.

LXXX

For bibliographical particulars of the *Journal des Jésuites*, see Vol. XXVII.

LXXXI

In reprinting Ragueneau's *Relation* of 1651-52 (Paris, 1653), we follow a copy of the original Cramoisy edition in the Lenox Library. Ragueneau's introductory epistle to the Provincial is dated on p. 9 "De Kebec, ce 4. d'Octobre 1652." The "Priuilege" was "Donné à Paris le 26. Ianuier 1653;" and the "Permissiion" of the Provincial, François Annat, was "Fait à Paris ce 10. de Fevrier 1653." This annual is no. 98 in Harrisse's *Notes*.

Collation: Title, with verso blank, 1 leaf; "Table des Chapitres," pp. (3); "Priuilege," p. 1; "Permissiion," with verso blank, 1 leaf; text (10 chaps.), pp. 1-200. Ragueneau's introductory epistle to the Provincial, recounting the death of Jacques Buteux, covers pp. 1-9. The life and death of Mother Marie de Saint Joseph, written by Mother Marie de l'Incarnation, begins on p. 129 (not 126 as in the table of chapters), and occupies the remainder of the

volume. There is no mispaging. The signatures are: ã in four, A – M in eights, and N in four. A tailpiece of a pot of flowers is given on the recto of sig. ãiij.

The two copies in Harvard University differ somewhat from the Lenox copy. We note the following textual variations:

LENOX.	HARVARD (1).	HARVARD (2).
P. 87, l. 15: "Ci-el fi"	P. 87, l. 15: "Ci-el. Si"	P. 87, l. 15: "Ci-el. Si"
P. 90, l. 6: "Neophye"	P. 90, l. 6: "Neophyte"	P. 90, l. 6: "Neophyte"
P. 100, l. 2: "le rendoient escolier"	P. 100, l. 2: "le rendoient escolier"	P. 100, l. 2: "fe rendoient escoliers"

Copies of the 1651–52 *Relation* have been sold or priced as follows: Harrassowitz (1882), no. 37, priced at 120 marks; O'Callaghan (1882), no. 1231, sold to Library of Parliament (Ottawa) for \$20, and had cost him \$32.50 in gold; Barlow (1890), no. 1302, sold for \$26.50; Chadenat, of Paris, priced (1893), item 11863, at 225 francs. The volume is also to be found in the following libraries: Lenox, Harvard, Brown (private), Ayer (private), Laval University (Quebec), Library of Parliament (Ottawa), British Museum, and Bibliothèque Nationale (Paris).

NOTES TO VOL. XXXVII

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 31).—*Pain bénit*: this is not the usual consecrated bread (vol. xxvii., *note* 21; vol. xxviii., p. 153), but means loaves of bread that were blessed, cut up, and passed around among the congregation during mass. This custom was prevalent in Canada until some twenty-five or thirty years ago, when it fell into disuse. It may still be current in France; I have seen it, quite recently, at mass on the French war-ships that come to Quebec.—CRAWFORD LINDSAY.

2 (p. 69).—Buteux's description of his route is too vague and indefinite to enable us to identify this lake. It is possibly the same as *Kasushikéomi*, "lake of clear water," known also as Lac Vert—a small lake near Lake St. John.

3 (p. 95).—For sketch of Lemoine, see² vol. xxvii., *note* 10. Boujonnier is mentioned by Sulte as a notary.

4 (p. 97).—According to Sulte (*Canad.-Français*, t. iii., pp. 36, 37), this was a son of Nicolas Després (deceased before 1651), and brother of Anne Després, wife of the younger Jean de Lauson. Tanguay, however, records only the names of Nicolas Després and his three daughters, not mentioning any son.

5 (p. 101).—A Frenchman (from Cognac) known as Lafleur, whose real name was Couc (according to Tanguay); he married (1657) an Algonkin woman, Marie Mitewamegoukwe, and was (August, 1665) accidentally killed by a comrade.

6 (p. 107).—Charles de Lauson (second son of the governor, following Tanguay; but third son, according to Sulte), seigneur de Charny, now about sixteen years of age, came to Canada with the title of "superintendent of waters and forests in New France." But a few weeks later, he married Louise, daughter of the physician Giffard; she died in October, 1656, leaving an infant daughter, who became a hospital nun at La Rochelle, France. Charles is mentioned in the same year as owner of the seigniorship of Lirec, on Orléans Island, which comprised the parish of Ste. Famille, and part of that of St. Pierre; this he sold to the bishop, Laval (Septem-

ber, 1666). He also acted as governor *ad interim* of Canada (September, 1656 to September, 1657) after his father's departure. Charles de Lauson was early attracted by the religious life. In February, 1657, he was appointed the first prefect of the society called "Congregation of Our Lady;" and, in the following September, he went to France, where he became a priest, returning thence with Laval (June, 1659). He was declared grand vicar by Laval, in October, 1660. Six years later, he returned to France. The date of his death is not recorded.

7 (p. 111).—*Askikwannhe*: the Nipissing tribe (vol. v., notes 19, 51).

8 (p. 111).—Gilbert Barbier, a carpenter (born 1626), came to Montreal in 1641; in 1650, he secured lands, and married Catherine Delavau, who had come over with Mlle. Mance; they had eight children. He died in November, 1693.

9 (p. 113).—Antoine Primot, a native of Normandy, arrived, with his wife (Martine Messier), at Montreal in 1642. Being childless, they adopted Catherine Tierry,—an orphan, and a relative of Primot's wife,—who, at the age of thirteen, married Charles Lemoine (vol. xxvii., note 10), who also was connected, by marriage, with the Messier family. Primot died in January, 1688.

10 (p. 113).—Mathurin Guillet was one of the colonists who settled upon lands in the Jesuit seigniorship of Cap de la Madeleine in 1649; but he was apparently unmarried.

11 (p. 115).—Duplessis-Kerbodot (vol. xxi., note 3), the governor of Three Rivers, was also one of the Hundred Associates in 1651. About five years before, he had married Étiennette Després, sister of Anne (note 4, ante). Tanguay states that he died Nov. 11, 1651,—perhaps misunderstanding an entry of that date in *Journ. des Jésuites*,—and identifies him as Duplessis-Bochart.

Jean Véron, sieur de Grandmesnil, a native of Normandy, had married (1646) Marguerite Hayet-Radisson. A year after his death, she became the wife of Groseilliers (vol. xxviii., note 32).

Marin Terrier de Repentigny, sieur de Francheville, also from Normandy, came to Three Rivers in 1646. His eldest son, Pierre (born in 1649), was ordained a priest in 1676; he was for a time secretary of Bishop Laval.

12 (p. 115).—This apparent hiatus in the account is probably due to an oversight or omission on Ragueneau's part. No explanation of it is indicated on the original MS., or suggested by the editors of the Quebec edition.

13 (p. 117).—Probably Guillaume Gautier de la Chenaye, a native

of Paris, who married (1648) Esther de Lambourg. Their eldest child was at this time nearly three years old.

14 (p. 119).—The eldest daughter of Jean Bourdon (vol. xi., *note* 11), all of whose daughters became nuns; she was born Nov. 24, 1638, and died in December, 1700.

15 (p. 191).—The term "Canadian" was applied, by early explorers and settlers, to all the Indians whom they encountered on the coasts of the gulf and lower river of St. Lawrence. Most of these were Micmacs (Souriquois), on the south side of that stream; and, as Miscou was a central point of trade with these tribes, the name of that port was naturally applied to their language.

16 (p. 249).—*Nazanchouak*: Narantsouat, or Norridgewock (vol. xxxvi., *note* 6). For account of Druillettes's embassy, see that volume.

/ Thwaites, Reuben Gold, / Donnelly, Joseph P.

The Jesuit relations and allied documents travels and explorations of the
Jesuit missionaries in New France ; 1610 - 1791 ; the original French,
Latin, and Italian texts with English translations and notes ...

Bd.: 37

1899

Jes. 887 h-37

urn:nbn:de:bvb:12-bsb11866736-5